ENGLAND'S CARDINALS

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ENGLAND'S CARDINALS

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CARDINAL VAUGHAN.

England's Cardinals

WITH AN APPENDIX SHOWING THE
RECEPTION OF THE SACRED PALLIUM
BY THE ARCHBISHOPS OF
CANTERBURY AND WESTMINSTER

282.0942
B338

BY

DUDLEY BAXTER

97437

LONDON: BURNS & OATES, LIMITED
NEW YORK, CINCINNATI, CHICAGO: BENZIGER BROTHERS

1903

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TO

ENGLAND'S PRESENT CARDINAL,

HEIR OF ST. AUGUSTINE

AND OF

ALL THESE OUR ENGLISH PRINCES

OF HOLY CHURCH

THIS WORK IS

DEDICATED

BY

HIS EMINENCE'S HUMBLE AND DEVOTED SERVANT

THE AUTHOR.

BY THE SAME AUTHOR.

CARDINAL POLE. A Memoir.

THE HOLY ROOD. A Paper read at the Munich International Congress of 1900.

PRICE ONE SHILLING EACH.

THE CARDINALS OF ENGLAND.

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PREFACE.

THE materials for the compilation of these biographical sketches have been obtained from many sources, especially the *Dictionary of National Biography*. Permission to reprint (here somewhat abbreviated) has kindly been accorded in the following cases:—"The Cardinal Archbishops of Canterbury and York" series from the *Catholic Fireside*, as well as "Cardinal Repyngdon"; "England's Dominican Cardinals," from *The Rosary*; "Our only Franciscan Cardinal," from the *Franciscan Herald*; "Cardinal Allen," from *The Messenger*; "The Cardinal Duke of York," from *St. Peter's Net*; and "England's Soldier Cardinal," from *Stella Maris*. Several doubtful creations, such as that of St. Thomas à Becket's faithful companion, Herbert de Bosham—enumerated, for instance, by Mr. R. F. Williams in his unfinished *Lives of the English Cardinals*—are not included in the following list.

A more complete account of our Benedictine Cardinals may be found in the *Downside Review*, April, 1901, while a short Life of Cardinal Pole can be obtained from the writer.

D. B.

SHEMMING GRANGE,
BIRCH, ESSEX.

St. George's Day, 1903.

ENGLAND'S CARDINALS.

THE Roman Purple holds an international record extending over a period of nearly seventeen centuries which is quite unparalleled. Although mostly Italian, these Cardinals of the Holy Roman Church have included from every nation in Latin Christendom an unbroken succession of men generally distinguished for personal virtues and intellectual merit, men also of exalted birth or high position.

In this brilliant and unique series of Papal "Cabinets," our own country takes a prominent place, though only one English Prince of the Church has ever attained the Supreme and Sovereign Pontificate itself.

Cardinal Pullen.

THE first name upon our historic list is that of ROBERT PULLEN, whose surname is spelt in various ways by historians. The date of his creation is uncertain, but probably he was raised to the Cardinalate by

Pope Celestine II. in A.D. 1143. Pullen had taught theology and philosophy with distinction at both Paris and Oxford, afterwards becoming Archdeacon of Rochester. Among his pupils were the future Pope, Blessed Eugenius III., and the famous John of Salisbury, while St. Bernard was his life-long friend.

Our first English Cardinal is stated to have virtually laid the foundations of Oxford University upon the lines of the new methods he had witnessed in Paris. Anyhow he was among the very first "Masters" to teach at our *Alma Mater*.

Apparently summoned to Rome by Innocent II., he settled in the Eternal City for the remainder of his life: Pope Lucius II. made him Chancellor of the Apostolic See. Cardinal Pullen died about the year 1147, and certain of his learned theological writings are still preserved.

Cardinal Breakspear.

AFTERWARDS

POPE ADRIAN IV.

Now, curiously and somewhat provokingly, second in point of creation upon our list comes the only Englishman among those 257 successors of Blessed Peter, Prince of the Apostles, who across nineteen

centuries have held the Petrine Keys and exercised the *Privilegium Petri.*

This was NICHOLAS BREAKSPEAR, whose life-story is exceedingly remarkable: he appears to have been born at Abbot's Langley in Hertfordshire amid obscure poverty. His father became a lay-brother at the great Benedictine Abbey of St. Alban's, where Nicholas himself was no doubt educated and afterwards engaged in some menial occupation; however, for reasons unknown, he was refused admittance into the monastic novitiate there.

In disappointment and destitution this adventurous young Englishman managed to reach France and the future "University" of Paris, where he studied for several years. Thence he migrated to Arles and frequented its schools as an *alumnus*, if not actually a member, of the Premonstratensian Order. Later on our "poor scholar" entered the Augustinian Abbey of Canons Regular at St. Rufus near Avignon—at first as a lay-brother: eventually he was here admitted as a novice and in due course professed a monk.

Breakspear must have been a man of industrious genius as well as marked personality, for henceforth his promotion was rapid. In A.D. 1137, he became Abbot of St. Rufus, and his strictness in enforcing discipline led to personal appeals from the relaxed monks and himself to Rome.

These in turn led to a most surprising sequel: for Pope Eugenius III., discerning his virtues and ability, retained our English Abbot at the Papal Court, and forthwith, in A.D. 1146, actually created him Cardinal Bishop of Albano—the highest honour in his gift. He may have accompanied Bl. Eugenius to France when the latter gave the Cross to King Louis VII. before the second Crusade; anyhow, during the next six years he would have been doubtless busily occupied *in curia.*

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Afterwards, in the year 1152, this Cistercian Pontiff appointed Cardinal Breakspear Legate-Apostolic to Scandinavia, in order to reorganize its Hierarchy, and in response to Royal requests. On his way north, Breakspear visited England, and was thus the first English Cardinal to set foot on his native land.

His Legatine Mission was very successful, and led to the closer connection of Scandinavia with Rome. The Cardinal, after pacifying civil strife, selected Trondhjem as the seat of the desired Norwegian Archbishopric, and transferred the Bishop of Stavanger to that See as Metropolitan. Included in its jurisdiction were Iceland, Greenland, the Faroes, the Orkneys and Shetlands, the Hebrides, and even the Isle of Man, in addition to Norway itself.

Cardinal Breakspear also completely reformed and reorganized the Norwegian Church, and moreover secured several enactments for the national weal: in consequence his memory has ever been cherished by the Norse people.

This diplomatic Papal Legate then visited Sweden but, owing to internal rivalries, the erection of its Archiepiscopal See had to be postponed. Thence he journeyed to Denmark, and appeased the Archbishop of Lund (from whose province Norway had been detached) by confirming him in his Primacy of all Scandinavia, with the addition of new privileges.

Upon his return to Rome from so beneficial a mission in A.D. 1154, Cardinal Breakspear was hailed as "Apostle of the North," and shortly afterwards the venerable Pope Anastasius IV. departed this life. Immediately and unanimously the Conclave elected to the Sovereign Pontificate our illustrious fellow-countryman, who took the title of Adrian the Fourth and was enthroned in old St. Peter's on Christmas Day, 1154.

So did a humble artizan, by sheer merit, rise to

earth's supreme position — "in thirty years from poverty to Pope" — truly an amazing progress. Moreover, though one of the shortest, his tenure of the Keys was one of the most important in Holy Church's proud record: few Pontiffs have had to face such difficulties and few have faced them so well.

Rome's new King was at once attacked by the republican Arnold of Brescia, who secured the adhesion of its Senate; from Anagni Pope Adrian replied by an unprecedented step. He laid the Eternal City itself under an interdict, during Holy Week too, which created a panic of dismay. Forthwith the phantom Republic disappeared, and the Sovereign Pontiff returned in triumph for his coronation at the Lateran Cathedral.

Meanwhile the new Emperor, Frederick Barbarossa, had invaded northern Italy and forced the Lombard cities to pay him homage: he now entered the Campagna, and Italian freedom became seriously menaced. Fortunately, however, Barbarossa wished to be crowned Emperor in St. Peter's, and here lay the Pope's opportunity: first of all Adrian on his part secured an Imperial covenant of protection against all aggression. Thereupon, according to custom, the *Domnus Apostolicus* advanced in state to meet the great Emperor near Nepi in 1155, and conduct him to Rome; but Barbarossa refused to render the traditional homage of holding his stirrup as Adrian dismounted from his white palfrey — an important piece of symbolism, vouchsafed by German law. Consequently the Pontiff declined to give him the kiss of peace, and eventually returned to Nepi.

The dispute over this serious crisis continued for several days, and ended in the haughty monarch's entire submission, in an effective vindication of the Church's liberty. The illustrious pair then proceeded to Rome, where in the ancient Basilica of St. Peter

and amid a gorgeous vision, the English Pope on June the 18th, 1155, crowned Barbarossa Emperor of the Holy Roman Empire.

Once again the Papal City was the scene of democratic disturbances, now against the Germans, and eventually the unhappy Arnold himself was executed by order of its Prefect, *not* of the Pope-King. In addition, a further cause of anxiety had arisen. William II., the Norman King of Sicily, had been crowned without obtaining the sanction of his feudal over-lord, the Roman Pontiff; accordingly Adrian IV. refused to recognize his sovereignty, whereupon William invaded the Papal States. Excommunication followed, and the Byzantine Emperor intervened, for the Greeks were attacking Apulia; but this Sicilian adventurer managed to intercept the Pope at Benevento.

Here a satisfactory treaty was arranged: William took the oath of fealty and promised the usual tribute, while Adrian had to grant him certain ecclesiastical privileges.

Thereupon the Pontiff was enabled to spend the winter of A.D. 1156-7 at Viterbo in peace; he was eager to bring about the reunion of the separated Oriental Churches with Rome, and corresponded with the Greek Emperor, the Patriarch of Constantinople, and other schismatic prelates. The result might have been momentous, but unfortunately a second feud arose with the Emperor Barbarossa. Among other offences, the latter had allowed the Archbishop of Lund to be imprisoned upon his return from a visit *ad limina*. Pope Adrian at once sent Legates to Germany with a strong letter of protest; at the Diet this was misunderstood, or misinterpreted into a papal claim of suzerainty over the Empire itself. The dispute arose over the word *beneficium*, which might mean either a "favour" or a "fief":

Barbarossa replied that he held his crown from God alone, issued an edict limiting ecclesiastical appeals to Rome, and was supported by the German bishops. However the Pontiff satisfactorily explained the real meaning of his words in a second legation.

But in November, 1158, the Emperor again invaded Italy with the undisguised object of crushing its independence under an imperial despotism. At a Diet held near Piacenza, several Italian States submitted and the most extreme claims were set forth; Milan and other besieged cities fell, and the outlook, early in 1159, was desperate indeed.

Then the dauntless and indomitable Englishman appeared upon the scene, with effective result—"It was at this juncture that Pope Adrian stepped forth as the champion of Italian liberty. In his letters he severely blamed the weakness of the Lombards, encouraged the Milanese, fearlessly bearded the ruthless tyrant, withstood him in the affair of the Archbishopric of Ravenna, and dauntlessly upheld the rights of the Church and the Holy See. He made a powerful appeal to the three Archbishop-Electors of Germany, and at the Diet of Bologna, in the Easter of 1159, practically offered to the all-powerful Emperor by his Legates an ultimatum, behind which was the dread threat of deprivation of the Imperial crown and excommunication. This sturdy bearding of the lion in his den has won the just admiration of historians" (Dr. Casartelli in the *Dublin Review* for January, 1902).

Nevertheless the Emperor remained obdurate, his German host advanced Romewards, and an appalling crisis seemed imminent. Moreover, in addition to attacking Holy Church, Barbarossa had repudiated his childless wife and violated the indissoluble tie of matrimony. Consequently Pope Adrian was about to promulgate the Bull of excommunication, when

he suddenly died of quinsy at Anagni, on September the 1st, 1159.

In English affairs our great Pontiff is chiefly celebrated for his alleged feudal "grant" of Ireland to King Henry II. in return for the levy of Peter's Pence from every house in that Emerald Isle. The real facts seem rather obscure, and naturally the unpleasant truth of this very sore incident has been vigorously questioned by Irish Catholic writers !

On Adrian's accession to the Papacy, the King of England had sent an embassy to congratulate him : Henry also charged the envoys to represent his desire to further civilize Ireland's people and bring them more fully within the pale of the Holy Roman Church. The Pope certainly appears to have consented by a Letter Apostolic, granting the desired overlordship, upon the old claim that all islands converted to Christianity were the possession of Rome. Anyhow, this privilege was never utilized, and perhaps the papal document itself was lost shortly afterwards.

Included in this Embassy were three Anglo-Norman Bishops and the Abbot of Pope Adrian's old home, St. Alban's ; he now honoured the latter monastery by exempting it from episcopal jurisdiction, and also, later, by giving it precedence over both Glastonbury and Westminster. Henceforth St. Alban's remained the premier Abbey of our realm.

Adrian IV. also, *inter alia*, took important measures concerning the Spanish Church, and promoted an amicable feeling between France and England. As an author, it is noticeable that apparently he wrote the treatise *De Conceptione Beatissimæ Virginis*. This work advocates the orthodoxy of that doctrine (the Immaculate Conception), which another English prelate—St. Anselm of Canterbury—had been the first to promulgate in the West, and which Adrian's

successor in A.D. 1854 defined as part of the *Depositum Fidei.*

Many personal traits of Adrian IV. have been handed down through his intimate friend, John of Salisbury, afterwards Bishop of Chartres. His holiness of character, strength of will, straightforward and humble demeanour, were as remarkable as his kindly charm of manner and intellectual ability. He was famous, too, as a preacher, and possessed a wonderful voice, while evidently his personal appearance was very striking. Within his brief pontificate of less than five years were crowded a turbulent series of events, which display him to history as among the greatest of Popes. Continental Catholic writers and more than one admiring Anglican biographer have done justice to so proud a memory; yet how astonishingly little the average English Catholic of to-day knows, or even seems to care, about it!

Himself a disciple of his famous predecessor, St. Gregory VII. (Hildebrand), in his political policy, Pope Adrian IV. deemed it his duty to uphold the Petrine heritage in a vigorous manner consonant with that arbitrary age. Thanks largely to his fearless diplomacy, in the subsequent struggle the Papacy emerged triumphant.

Again to quote the Very Rev. Dr. Casartelli's interesting sketch—"in stepping forward to uphold the cause of the Church and Italy against the greatest and most formidable of all the German Kaisers, he became the saviour of Europe and of Christendom." For if Adrian had not reigned, probably "the glorious history of the struggle for freedom of the Italian Republics would never have been written, and the Church of Europe, absorbed in a new and irresistible Cæsarism, would have been brought to the condition of the Orthodox Russian Church under the Tsars, or

of Islam under the Sultans of Turkey." Even the German nation of to-day is deeply indebted to him as, from another reason, is that of Norway.

Our Pontiff's remains still lie in the crypt of St. Peter's, underneath the mighty Renaissance church; when the tomb was opened in A.D. 1607, they were found entire and arrayed in black vestments, together with other pontifical insignia. During the reign of Pius IX. a proposal was made by certain English Catholics, with the cordial approval of his Holiness, to erect a monument to Adrian IV. in the Vatican Basilica up above.

A suitable site was chosen and a beautiful design (now in the possession of Mr. Hartwell D. Grissell) prepared, but the project collapsed for want of funds; however, this proposal has recently been again brought forward, together with another for the translation of the red marble sarcophagus, containing the body itself and inscribed *Hadrianus Papa IIII.*

Perhaps some realization of the scheme will eventually and happily be effected by his compatriots in honour of that most illustrious of England's Cardinals, our only English Pope.

Cardinal Boso Breakspear.

DOM BOSO BREAKSPEAR, a nephew of Adrian IV., had been a Benedictine monk of St. Alban's, but, upon his uncle's accession to the Papal Throne, not unnaturally proceeded to Rome, where he entered the service of the *Curia*.

Apparently he was a man of no small merit in several ways, and altogether one is little surprised to find that Pope Adrian, about the year 1155, created his favourite nephew Cardinal-Deacon by the title of SS. Cosmas and Damian. He was entrusted with some important papal mission to Portugal, and also placed in charge of the Castle of San Angelo.

Upon the death of his uncle, both Alexander III. and Lucius III. are said to have owed their election chiefly to Cardinal Boso, who must therefore have exercised considerable influence in Rome.

Pope Alexander raised him to the Cardinalitial Priesthood of San Pudenziana, and he is supposed to have accompanied that Pontiff on his celebrated journey to Venice in A.D. 1177. The Cardinal's signature is attached to many Papal Bulls and other documents of this period, but little is known of his career. He won considerable fame as a poet, and is also stated to have written several theological treatises. Cardinal Boso Breakspear died in Rome, probably in the autumn of the year 1181.

Cardinal Langton.

THE next English Cardinal is perhaps the most famous of all—the hero of Magna Charta, and therefore, in a special sense, the originator of our glorious Anglo-Saxon liberty. Our first Cardinal-Archbishop formed an exception to the rule in his having

received the Red Hat before the Mitre, and in being allowed at that early period to reside away from Rome.

STEPHEN LANGTON was born and, at first, educated in England, but afterwards proceeded to Paris, in order to continue his studies at this celebrated seat of learning. He became in time a professor himself, and lectured upon theology in its schools, where he won widespread fame. Prebendal stalls in the Cathedrals of Paris and York were presented to him, and at length he virtually became "Chancellor" of the nascent University by the Seine. Finally, the report of his general merit having reached Rome, Pope Innocent III. summoned him thither, and eventually created this distinguished Englishman Cardinal-Priest by the title of St. Chrysogonus in A.D. 1206.

Then occurred the vacancy in the Primatial See of Canterbury, and both the irregular elections were upon appeal to Rome annulled by the Supreme Pontiff, who, exercising the plenitude of his power, appointed *motu proprio* to England's Primacy the most illustrious English Churchman of his day—Stephen Cardinal Langton.

The Pope himself consecrated Langton Bishop at Viterbo on June the 17th, 1207, and duly invested him with the pallium, "taken from the body of Blessed Peter," as Archbishop of Canterbury, Primate of All England, and *Legatus natus ex officio* of the Apostolic See. But England's shameless King now refused to acknowledge the new Primate, whereupon Innocent eventually placed this country under an interdict.

Cardinal Langton *en route* thither had to retire to Pontigny Abbey in France—the historic asylum of St. Thomas before and St. Edmund after him—which became his headquarters for the next five years. He in vain, meanwhile, endeavoured to

secure a peaceful settlement of this grave crisis, and in A.D. 1212, in desperation, returned to Rome, accompanied by the Bishops of London and Ely : finally the Pope deposed our Royal tryant, with the startling result so well known to every student of history.

The Cardinal Archbishop of Canterbury now proceeded in triumph to his home country, where the prostrate monarch welcomed him in person. His first episcopal act in England was to absolve his Sovereign in the Chapter-house at Winchester on July 20th, 1213; afterwards he sang High Mass in the great Cathedral, giving King John the "kiss of peace," and thus happily terminating the dread Interdict.

A Protestant has well described the way in which the Cardinal at length assumed his new office :— "Stranger to his native land as he had been for so many years, intimate friend of a foreign and hostile Sovereign (the King of France) as John charged him with being, faithful and submissive servant of a foreign Pontiff as he undoubtedly was, Stephen nevertheless fell at once, as if by the mere course of nature, into the old constitutional position of the Primate of All England, as keeper of the King's conscience and guardian of the nation's safety, temporal as well as spiritual." (*Dict. Nat. Biog.*, vol. xxxii., p. 124.)

This Cardinal's Primacy was from the first cast amid turbulent times, but he himself acted as general peacemaker, as advocate of the freedom of both Holy Church and of his fellow Englishmen. He it was who in reality secured the Great Charter of that freedom, and who, moreover, compelled King John to guarantee the *Ecclesia Anglicana's* immunity from Royal tyranny, so that it might be more directly governed by the Pope. There can be little doubt that this "prince of all draughtsmen" drew up the "most famous of all written enactments" himself, from

which have sprung the flourishing constitutions of both old England and new America (U.S.A.)

At the same time this fearless Primate afterwards submitted to temporary suspension by the Roman Pontiff rather than execute what appeared to him an unjust command against the barons, if not the Charter itself. However, he finally returned in triumph from Rome, where he had attended the fourth Lateran Council, to Canterbury, with the favour of the new Pope, Honorius III., in A.D. 1218.

In accordance with a Papal mandate, "his Grace" re-crowned the youthful Henry III. King in Westminster Abbey on Whit-Sunday, 1220, and at the same time published the Papal Bull canonizing St. Hugh of Lincoln. Then, upon July the 7th in this year, Cardinal Langton presided at the magnificent ceremony of the translation of the Relics of his martyred predecessor, St. Thomas à Becket—our glorious champion of the Church's liberties—from the crypt of Canterbury Cathedral to a splendid new shrine in the choir. The King, the Archbishop of Rheims (Primate of France), the Papal Nuncio (Pandulf, Bishop of Norwich), the great Justiciar Hubert de Burgh, and a brilliant assembly thronged Lanfranc's Norman cathedral; even England had never yet beheld so superb a pageant as she did upon this historic festival day.

Shortly afterwards the Cardinal Primate proceeded again to Rome "on business of the realm and the Church," taking with him portions of the "holy blissful" Martyr's relics. These he presented to the Sovereign Pontiff, and very probably they are now enshined in the present Catholic church at Canterbury once more—a return gift from Rome.

As Papal Legate *ex officio*, he upon this occasion petitioned the Holy Father that all assumption of metropolitan dignity by the Archbishop of York in the

Province of Canterbury should be again forbidden, that the Papal claim of "provision" should never be exercised twice for the same benefice, and that during his own lifetime no Legate *a latere* should reside in England. Pope Honorius granted all three requests and asked Pandulf to resign his legation.

Upon his return home Cardinal Langton summoned the famous Provincial Synod at Osney—"the ecclesiastical Runnymede"—which enacted several important decrees. In A.D. 1223 his Grace was again the leader and spokesman of the barons' demand for the confirmation of the Charter. He procured a Papal Bull declaring the young King of age and journeyed to France in the hopes of securing the restoration of Normandy to Henry III., according to the Treaty of Lambeth.

Moreover, he persuaded the Pope to recall a new papal envoy with a new papal demand, and he recovered from the King certain privileges belonging to his See. At Canterbury he built afresh a large portion of the archiepiscopal palace, which has lately been reconstructed on its original site. Shortly before his death Langton introduced the Franciscan and Dominican friars into England, in admiration of their evangelization of the poor. We are told that he was even the originator, *inter alia*, of lighthouses, and their modern headquarters, "Trinity House," is the direct descendant of his Guild for this beneficial purpose.

In the year 1228 this great English Cardinal died, and Pope Honorius thereupon declared that "the custodian of the earthly paradise of Canterbury, Stephen of happy memory, a man pre-eminently imbued with the gifts of knowledge and supernatural grace, has been called, as we hope and believe, to the joy and rest of Paradise above." He was buried in St. Michael's Chapel in his Cathedral,

where his body afterwards rested under the Altar itself—in fact he was popularly esteemed a Saint. The plain stone coffin, now half under the wall, is pointed out to every visitor, though it is doubtful whether it contains his remains.

Cardinal Langton was the leading theologian of his day, and a renowned commentator of the Holy Scriptures; it was he who divided the Bible into chapters—"he coted the Bible at Parys and marked the chapitres." A popular historian as well as a poet, his Grace advocated the use of the vernacular (Norman-French), and was the first to introduce it in a legal document instead of Latin.

Stephen Cardinal Langton was indeed at once a sterling Catholic and a sterling patriot; for truly "the land of his birth needs no other proof of his loyalty to her than the Great Charter of her freedom."

Cardinal Curzon.

MEANWHILE another Englishman had been admitted into the Sacred College: this was ROBERT CURZON, (*alias* Curson, de Courçon, etc.), an Oxford man and, later, a Canon of Notre Dame, Paris.

In the year 1212, Pope Innocent III. appointed this distinguished Parisian scholar, in reward for his work there, Cardinal, and assigned San Stephano on the Cœlian Hill as his titular church. Afterwards he was created Apostolic Delegate to England, and then Legate *a latere* to France.

Cardinal Curzon is chiefly noted as having practically been the founder of Paris University, itself perhaps the first of Universities in the modern sense of that word. In 1205 he had suggested to the French King the advisability of uniting and concentrating the different "schools" of learning in one place under the title *Universitas Literarum*; this learned Cardinal also secured the introduction here of the faculties of Law and Medicine. In 1211, his former fellow-student, Pope Innocent, granted its corporate charter, and thus was founded the famous University of Paris.

After preaching the contemporary Crusade, and attempting to enact various reforms in the Gallican Church, not without incurring the papal verdict of arbitrariness, Cardinal Curzon was sent by Pope Honorius III. to accompany the Crusaders of 1218, and died a romantic death at Damietta in Egypt.

Cardinal Somercote.

THE next English recipient of the Roman Purple was ROBERT SOMERCOTE, formerly a student at Bologna, and afterwards an official in the Papal *Curia* at Rome. In 1238, Pope Gregory IX. had raised him to Cardinalitial rank by the title of St. Eustachius, and throughout all his adversities found in Somercote a faithful follower. Upon that Pontiff's death, this eminent English Cardinal was certainly a "papabile,"

or favourite candidate for the triple Tiara, as that voluble chronicler, Matthew Paris, has recorded. However, Celestine IV. was eventually elected, and soon afterwards, on September 26th, 1241, Cardinal Somercote died; he was buried in the basilica of St. Chrysogonus in Rome.

Cardinal Kilwardby.

After him there once more appears upon our list a Primate of All England; this was Friar Robert Kilwardby, of the Order of St. Dominic. He had been a noted scholar at the Universities of Oxford and Paris, being especially renowned as a "grammarian." Some important grammatical and philosophical treatises appeared from his pen, but he abandoned a promising secular career in response to a vocation to enter the Dominican Order. At length a professed Friar Preacher, Kilwardby devoted his talents to the study of theology, more especially of the Sacred Scriptures—for instance, he divided the works of St. Augustine into chapters, as well as supplying an analysis of their contents.

Meanwhile in his Order he rose to the position of Prior, and finally was elected Provincial of the English Dominicans in A.D. 1261, which office he held for eleven years. In A.D. 1271, he was present at the General Chapter of the Dominican Order held at Montpellier, where the learned English Provincial was described as "a great master of theology."

Soon afterwards the Primatial See of Canterbury became vacant, and it is scarcely surprising that Pope Gregory X., *motu proprio*, appointed this Dominican Prior to the Chair of England's Apostle, St. Austin.

The Holy Father gave him leave to choose his consecrator, whereupon friar Kilwardby at once invited the saintly Bishop Bytton of Bath and Wells —afterwards "canonized" in popular estimation and specially invoked for relief from toothache—to raise him to the episcopate. The ceremony took place at Canterbury on February 26th, 1273; no less than twelve suffragan prelates assisted the consecrator in "the laying on of hands." Upon May the 8th, the Archbishop-elect received the pallium at Teynham, and was duly enthroned in his Cathedral in the following September. Archbishop Kilwardby was thus the first mendicant friar to be raised to an exalted position in this country, and one is glad to note that his Grace avoided any undue interference in politics.

As Primate of All England this future Cardinal crowned our first King Edward and his beloved Consort, good Queen Eleanor, in the historic Church of Westminster Abbey, then fresh from the builders' hands, on August the 19th, 1274.

In this same year our only Dominican Primate attended the Œcumenical Council of Lyons, where he vigorously upheld the Papal prerogatives in quite "ultramontane" fashion, and witnessed with joy the temporary re-union of East and West. On June 16th, 1276, he was present at the translation of the Relics of the new Saint Richard, whose canonization cause he himself had championed, in Chichester Cathedral. It is said that, after several messages of warning, Archbishop Kilwardby actually excommunicated that famous Prince Llewelyn of Wales, for refusing to render his feudal duties to King

Edward I.—if true, a somewhat severe and extreme retaliation.

This Primate was the munificent founder of the Dominican Friary in London, which has bequeathed its old name of *Blackfriars* to modern terminology there, and of which fragments have lately been discovered. He held several Synods as well as frequent visitations, and was noted for his personal sanctity and for his practical love of Christ's poor. However, after only five years' tenure of the Primacy, a still higher honour awaited him; for upon St. Gregory's Day, March the 12th, 1278, Pope Nicholas III. actually created his Grace of Canterbury Cardinal Bishop of Porto and Santa Rufina. We can indeed gauge the contemporary English veneration for the "*Sacrosancta Romana Ecclesia*," when here in the 13th century we find a Primate of All England eagerly exchanging the temporalities of Canterbury for those of Porto and, moreover, bidding farewell to his native land in consequence.

Cardinal Kilwardby took solemn leave of his suffragans, and unfortunately also took with him the ancient registers and judicial records of his See! Doubtless he intended to restore them, but being already aged and infirm, he died at Viterbo soon after reaching the *Curia* in the year 1279—not without alleged suspicions of having been poisoned; he was buried in the Dominican convent there. His successor at Canterbury, very appropriately a Franciscan friar, searched in vain for these priceless treasures, which were never recovered.

This learned Dominican was a voluminous writer, and several of his treatises still remain, including one *De Sacramento Altaris*; we are told that at the Pope's wish he wrote several letters trying to convert "the King of the Tartars"—whoever "his Majesty" may have been!

Cardinal Hugh of Evesham.

Soon after his death another of our countrymen received the Red Hat. Hugh of Evesham was a famous doctor, and about A.D. 1280 had been invited to Rome by Pope Martin IV. during the discussion of certain medical questions; shortly afterwards he was appointed private physician to the Holy Father.

On March 23rd, 1281, at Orvieto, "Master Hugh" was created Cardinal-Priest of the Holy Roman Church by the title of San Lorenzo in Lucina, and spent the remaining six years of his life in the Eternal City.

Cardinal Winterbourne.

Then, once more, an English Dominican friar entered the Sacred College, the Pope's "Privy Council": this was Fr. Walter Winterbourne, who appears to have graduated Doctor of Divinity at either Paris or Oxford. In A.D. 1290 he was elected Provincial of the English Friar-Preachers, in succession to William Macclesfield (also said by some writers to have been created Cardinal), and continued to hold this office for the next six years. Afterwards we find Fr. Winterbourne appointed confessor to King Edward I., whom in the year 1300 he accompanied on his Scotch campaign.

The Dominican Pope, Benedict IX., having heard of his integrity and wisdom, on February 21st, 1304,

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created Winterbourne Cardinal-Priest of Santa Sabina—the headquarters of their Order. The new Cardinal was still in Scotland with his Sovereign and, on April the 4th, King Edward wrote from St. Andrew's thanking the Supreme Pontiff: however, for the present, he could not spare his chaplain's valuable services at Court.

But upon the ensuing death of Pope Benedict, Cardinal Winterbourne was allowed to proceed to Italy in order to take part in the Papal Conclave: Edward I. kindly commissioned the Spini of Florence to furnish him with a thousand marks to defray expenses. On November the 28th he reached Perusium, where ultimately Pope Clement V. was elected: next year, when on his way to join the new Pontiff at Lyons, our aged Cardinal departed this life at Genoa, and was buried in the Dominican Church there.

Cardinal Jorz.

A UNIQUE circumstance now occurred: for in this same year yet another English son of St. Dominic was forthwith raised to the Purple. THOMAS JORZ (*alias* Joyce, and surnamed "Thomas the Englishman") was one of six brothers who all joined the Dominican Order, and two of whom were in succession Archbishops of Armagh.

Fr. Jorz is said to have studied both at Oxford and Paris, and to have been a fellow pupil with St. Thomas Aquinas of Bl. Albertus Magnus. He

himself afterwards lectured at Oxford, London and Paris, as a Friar Preacher: later he became Prior of their Oxford convent and eventually English Provincial—a post held by him for seven years (1296-1303). He in this capacity attended General Chapters of his Order, at Marseilles in A.D. 1300, and at Cologne in 1301.

Fr. Jorz also succeeded Cardinal Winterbourne as confessor to King Edward I., who sent him upon some Royal mission to Pope Clement V. at Lyons, in the year 1305. Here, on December the 15th, he was created Cardinal-Priest of the Holy Roman Church by the same appropriate title of Santa Sabina.

The new Cardinal henceforth apparently resided at the Papal Court, where he acted as Proctor for two Kings of England, viz., Edwards I. and II. He frequently received communications from his Sovereign—for example, on May 6th, 1307, Edward I. wrote requesting him to urge on the canonization cause of that great Bishop, Grosseteste of Lincoln, and upon April 17th, 1308, King Edward II. made a similar request on behalf of the late Bishop Thomas de Cantelupe of Hereford.

The Pontiff entrusted him with several important judicial and administrative matters, and, when on his way as Papal Envoy to the Emperor Henry VII., Cardinal Jorz somewhat suddenly died at Grenoble on December the 13th, 1310. His body was afterwards conveyed to England and interred in his old conventual home at Oxford.

Among this Cardinal's theological works is said to have been the treatise *De Conceptione Beatae Virginis*, sometimes assigned to the Church's Dominican "Angelic Doctor" (St. Thomas Aquinas).

Cardinal Langham.

THE next English name upon Rome's list is that of a Benedictine—Dom SIMON LANGHAM, who had been successively monk, Prior, and Lord Abbot of Westminster.

Evidently Abbot Langham, during the next decade, displayed both virtue and ability to no ordinary extent, for his subsequent promotions were many and rapid. His skill in ruling Westminster Abbey led to his appointment as Lord Treasurer of England in A.D. 1360, while two years later a Papal Bull appointed him to the vacant See of Benedictine Ely.

In the following year Langham was created Lord Chancellor of England, and in this connection it is noticeable that he opened Parliament by delivering the speech from the woolsack, for the first time, in *English*.

In A.D. 1366, the Primatial Throne of St. Augustine became vacant, and Benedictine Canterbury now very appropriately received as her pontiff this illustrious son of St. Benet. Upon November 4th, 1366, his Grace was invested with the pallium at Royal Westminster, and on Lady Day following was enthroned in his Cathedral amid all the magnificence of our Sarum ritual.

As Primate, Dom Langham vigorously opposed the prevalent abuse of pluralities as well as the heresies and the "socialism" of Wiclif. He had not held the See of Canterbury for two years when a still higher honour was conferred; for on September 27th, 1368, Bl. Urban V. (himself a Benedictine) created Archbishop Langham Cardinal-Priest of the Holy Roman Church by the title of St. Sixtus.

The new Cardinal forthwith, indeed of necessity,

resigned the Primacy of All England with its rich temporalities, and obtained, not without difficulty, the Royal sanction to leave his native land for Avignon. This was the disastrous period of a Francophil and divided Papacy: Langham reached Avignon in 1369, where he was known as "the Cardinal of Canterbury." Afterwards he paid a State visit to his home country, with little success, on behalf of peace; in 1374, the Chapter of Canterbury actually re-elected Cardinal Langham to the Primacy, but in vain.

Meanwhile the Holy Father had conferred a signal honour upon this English Prince of the Church: for in July, 1373, he was raised to the exalted rank of Cardinal-Bishop of Praeneste (Palestrina). When the Papal Court was enabled to return to Rome, Cardinal Langham obtained permission from Pope Gregory XI. henceforth to reside in England. He had intended to supervise the completion of Westminster's Abbey Minster, but unfortunately sudden death put an end to these plans, upon the eve of his departure, in A.D. 1376.

By his dying request, our Benedictine Cardinal was buried in St. Benet's Chapel in the exquisite Church of his old conventual home: there his tomb still remains, the oldest and most remarkable of all its ecclesiastical monuments. Cardinal Langham bequeathed the whole of his estate, worth about £200,000, towards the building fund of his beloved Westminster Abbey; the nave, a portion of the cloisters, the Abbot's house, etc., were thereby completed, and he himself has thus earned the proud title of its "second founder." This Cardinal was a great administrator, a man of marked ability as well as of holy character; he was also, we may notice, the first to establish technical schools in England.

Cardinal Easton.

His English successor in the Roman Purple was curiously another Benedictine monk—Dom Adam Easton. He had received the black habit of St. Benet at the Cathedral Priory of Norwich, and afterwards studied at Oxford: here he acquired great reputation as a Greek and Hebrew scholar. Afterwards Dom Easton left England for Avignon, probably in the train of Cardinal Langham, and received some appointment *in curia*. He proceeded to Rome with the Papal Court, and was at length raised to the Purple by Pope Urban VI., probably in A.D. 1381, as Cardinal-Priest of St. Cecilia.

Soon afterwards Easton was nominated, by Papal provision, Dean of York Minster: as an example of the grave abuses in this direction, we find he was the third non-resident Cardinal in succession to hold this preferment.

In 1384, the real Pope, Urban VI., transferred the seat of his *curia* to Nocera in Umbria; then occurred the famous revolt of certain Cardinals against his cruel despotism, which only ended in their own destruction. Our English Cardinal escaped with his life, through the intervention of King Richard II., after suffering torture and imprisonment as well as degradation from the Cardinalate itself.

However, upon the accession of Pope Boniface IX. in A.D. 1389, one of his first acts was to restore this English Prince of Holy Church to his honours. Apparently Cardinal Easton was now allowed to return to his native country, but eventually journeyed back to Rome, attracted by its immortal spell. There he died in 1397, and was buried in his titular Church: the Cardinal's tomb, near St. Cecilia's Shrine, and his

temporary prison at Genoa, are objects of much interest to English pilgrims. Unfortunately his learned theological treatises have all perished, but the Church's Office for our Blessed Lady's Visitation is said to have been composed by Adam Cardinal Easton.

Cardinal Repyngdon.

THE next century brings us to another monastic Cardinal—Dom PHILIP REPYNGDON, who was born in the second half of the fourteenth century, and was educated at Oxford. He afterwards joined the Austin or "Black" Canons Regular—being professed at their Abbey of St. Mary de Pré in Leicester.

Meanwhile the unity of our holy religion in this land was being disturbed by the false teachings of the heretical priest, John Wiclif, and his followers. Unfortunately Dom Repyngdon was beguiled into approving Wiclif's erroneous religious and social tenets, and even began to promulgate the latter's heresy against the Most Holy Sacrament of the Altar from the pulpit.

At length he became Wiclif's most prominent supporter, and about the same time actually incepted as Doctor of Divinity at Oxford. But when the University authorities heard of this they were naturally most indignant, and at the "Council of Blackfriars" held in London in A.D. 1382, the Chancellor of Oxford suspended Repyngdon, who in vain appealed to his Royal patron, John of Gaunt,

Duke of Lancaster. Finally the unorthodox monk was censured and at length excommunicated by the Primate of All England, Archbishop Courtenay, in the following July.

This grave crisis happily caused Dom Repyngdon to reflect upon his errors, with most happy result; for within a few months we find him truly repentant and receiving Holy Church's absolution from the Primate, who by a formal brief thereupon restored him to his former dignities. Afterwards he publicly abjured and solemnly recanted his heretical tenets in a Convocation of the Province of Canterbury held at Oxford itself.

Henceforth Dom Repyngdon's orthodoxy was unquestionable and unquestioned; like the great Apostle of the Gentiles, after his conversion he became the zealous opponent of his former errors and a champion of the Catholic Faith.

A man of brilliant attainments, his promotions in after years were quite remarkable. In A.D. 1394 he was elected Abbot of Leicester and superior of his old conventual home, where apparently he had spent the last twelve years to the intense edification of his fellow monks. Three years later he was created Chancellor of his *Alma Mater*, the University of Oxford; in A.D. 1400 he was again elected its Chancellor, and held this office until the year 1402.

Abbot Repyngdon was honoured with the intimate friendship of King Henry IV., who appointed him one of his chaplains, and who chose him as his confessor—in itself a great tribute to the Abbot's holiness and wisdom.

When the important See of Lincoln became vacant, it is not therefore surprising that the name inserted in the Royal *congé d'élire* for primary consideration at the capitular election was that of Philip Repyngdon, O.S.A. The Chapter duly forwarded their petition to

Rome, and upon November 19th, 1404, the Sovereign Pontiff issued a bull of provision creating Abbot Repyngdon Bishop of Lincoln. On the following March the 29th, at Canterbury, he received episcopal consecration at the hands of Archbishop Arundel.

We can faintly realize the splendour of his new position; his magnificent Cathedral itself, with its three matchless towers and its splendid internal enrichments, must have been indeed, as it were, a vision of the "Cœlestis urbs Jerusalem," while the diocese of Lincoln was then of enormous extent—including, for instance, the town of Leicester, Bishop Repyngdon's former residence. He was now *ipso facto* a peer of the realm, and is said to have exercised great influence over the King.

Above all, as Bishop he vigorously opposed and suppressed in his flock the heresies of Wiclif and the new Lollard sect, with all the zeal of a convert. At the same time he is stated to have eluded carrying out the vindictive decree issued by the Council of Constance, ordering the exhumation and burning of Wiclif's corpse; for the heresiarch had been stricken down by paralysis actually when saying Mass in honour of the glorious martyr, St. Thomas of Canterbury, in his parish church of Lutterworth, on December the 29th, 1384.

Within a few years yet another and a far higher honour awaited Dr. Repyngdon; for on September the 18th, A.D. 1408, Pope Gregory XII. bestowed the Red Hat itself upon the distinguished Bishop of Lincoln, who was then created Cardinal-Priest (or probably Deacon) of the Holy Roman Church by the title of SS. Nereus and Achilles. This ancient basilica is at present one of the most interesting churches in Rome.

Perhaps one ought to state that, on account of Pope Gregory's deposition, restoration, and final

resignation of the Supreme Pontificate, certain writers have disputed the validity of Cardinal Repyngdon's creation. However, this supposition is extremely improbable, and accordingly in him we find our first English example of a Bishop upon receiving the Roman Purple being allowed to retain his See, although probably he paid a lengthy visit to Rome after his creation.

But in the year 1419 Cardinal Repyngdon resigned the Bishopric of Lincoln for reasons never quite known. Perhaps this extreme action was owing to the new King Henry the Fifth's objections to the famous Prince-Bishop Beaufort of Winchester also receiving the Red Hat—for there were already *three* English Cardinals at this time! viz., the Bishops of Durham, Salisbury, and Lincoln.

Anyhow the Holy Father formally accepted his resignation upon February the 1st, 1420, and henceforth the good Cardinal lived in retirement—may he not very likely have resumed his monastic life as an Austin Canon?—until his death, which occurred in the year 1424. Cardinal Repyngdon was, doubtless at his own request, buried in the Cathedral of Lincoln and near the tomb of his great predecessor, Bishop Grosseteste.

"His Grace" made several munificent bequests to the University Library at Oxford. He was in his day a renowned preacher, and several of his printed sermons are still preserved here in the Bodleian archives.

Cardinal Langley.

In the year 1411, two more English prelates were created Cardinals: these were the Bishop-Palatine of Durham and the Bishop of peerless Sarum. Thomas Langley was a distinguished Cambridge ecclesiastic who, in A.D. 1405, had been created Lord Chancellor of England and also elected Archbishop of York. However, despite a Royal petition, Pope Innocent VII., indignant at the murder of Archbishop Scrope, annulled this election and "provided" Langley instead to the Palatine See of Durham. In 1409 this pious prelate attended the Council of Pisa in great state, and two years afterwards Pope John XXIII. created him and Bishop Hallam Cardinals—perhaps to obtain England's support in his various difficulties. Owing to the absence of the Papal Court from Rome and the disturbed contemporary state of affairs, neither of them was assigned any titular church in the Petrine City.

Our popular warrior King, Henry V., employed Cardinal Langley as his ambassador on behalf of peace with France, and in 1417 he again was entrusted with the Great Seal. This ecclesiastical prince helped secure the Treaty of Durham, and subsequently entertained in his episcopal city the King and Queen of Scotland.

At the coronation of Henry VI. Cardinal Langley led the youthful King up the Abbey, and always took a prominent part in public affairs. Upon his death he was buried in the famous "Galilee" of his splendid Cathedral, where the marble altar-tomb still covers his remains, and adjoins the desolated Shrine of St. Bede.

This Cardinal was a great benefactor both to the

Cathedral and the City of Durham, and also to the Universities. For instance, at the former, besides completing the exquisite Galilee Chapel, he helped its Benedictine community finish the cloisters, while he founded two Schools on his palace green—one for "grammar" and the other for plainsong.

Cardinal Hallam.

After holding various preferments, Robert Hallam had, in A.D. 1403, been elected Chancellor of Oxford University, but later on apparently resigned everything in order to reside in Rome. Upon June 22nd, 1407, Pope Gregory XII. appointed him to the See of Salisbury and himself consecrated him Bishop at Siena.

Hallam was one of the English ambassadors at Pisa, and afterwards received the Red Hat from John XXIII., as already related. At the Council of Constance, summoned for the purpose of ending the disastrous Papal schism, Cardinal Hallam again represented England, and was attended by an imposing cavalcade of sixty-four horse. Here he eagerly championed reform and moderation—indeed, by his vigorous public denunciations of that wicked Pontiff, he partially caused John's historic flight; subsequently he took a leading part in the conciliar discussions.

Cardinal Hallam is said to have upheld the Gallican doctrine of the supremacy of General Councils over the Roman Pontiff. In the year 1417 he died at the

Castle of Gottlieben, and was buried, amid a scene of great pomp, in the Cathedral of Constance—in the presence of the Emperor himself and most of the Council. The magnificent brass, probably engraved in England, which was afterwards placed over his tomb, still remains *in situ*.

Cardinal Beaufort.

THE next English Cardinal was not only a Prince of the Church but also a Prince of this realm. HENRY BEAUFORT was the subsequently legitimized son of John-of-Gaunt by Katharine Swynford, and therefore a grandson of King Edward III.

In 1398 he was appointed by papal provision to the See of Lincoln, and in the following year was elected Chancellor of Oxford University. Upon the accession of his half-brother, King Henry IV., to the throne, Bishop Beaufort rapidly rose in position and influence; in 1403 he was created Lord Chancellor of England and next year, again by papal provision, translated to the important See of Winchester.

Under King Henry V. Beaufort played a still more prominent part in public affairs: at the Council of Constance, as a zealous "Ultramontane," he opposed the Gallican party, and was the chief instrument in a preliminary election of Pope Martin V., though he himself probably was a *papabile*. This patriotic prelate lent Henry V. vast sums for his "jingo" French war, and during the minority of Henry VI.

again held the Great Seal—indeed at one time he practically governed the country. His loyalty and wisdom formed a sharp contrast to the actions of his famous enemy, the Duke of Gloucester.

Finally, after long delays, Beaufort was created a Cardinal-Priest by the title of St. Eusebius on May 24th, 1426, by Pope Martin. At the same time he was also appointed Legate *a latere* to Germany, Hungary, and Bohemia, in order that he might oppose the Hussite heresy: his personal bravery in the crusaders' field was most remarkable. Despite the anti-papal machinations of Gloucester and others, this great ecclesiastic continued to exercise beneficial influence at home in the Council of the realm and upon important diplomatic matters abroad.

On December 17th, 1431, Cardinal Beaufort crowned the youthful Henry VI. "King of France" in the Cathedral of Notre Dame, Paris. Upon the death of Bedford his political position in England became supreme, and he earnestly attempted to secure a general pacification.

Upon his Grace's death at Wolvesey Palace, he was buried in his Cathedral of Winchester, where the magnificent chantry with its interesting effigy of the Cardinal—in his Red Hat and *cappa magna*—still remains, though despoiled of its former enrichments. Cardinal Beaufort was a splendid example of that dangerous personality, the ecclesiastical statesman: he was a munificent public benefactor—for instance, in his Cathedral city he founded the Almshouses at St. Cross, where another effigy of this Cardinal may still be seen. Despite his faults, in him England lost indeed a patriotic and constitutional leader, Holy Church a loyal son, and Christ's poor a true friend.

Cardinal Kempe.

WITHIN a few years another of our countrymen wore the Roman Purple—once more a Primate of All England, who also held the rare distinction of having been Archbishop, first of York, and then of Canterbury.

JOHN KEMPE was once a Fellow of Merton College, Oxford, and afterwards Archdeacon of Durham. During the reign of Henry V. he frequently acted as Royal Envoy in diplomatic affairs, was present at Agincourt, and subsequently was created Chancellor of Normandy.

In A.D. 1419 Kempe was appointed Bishop of Rochester; in 1421 he was translated by Pope Martin V., first to the See of Chichester, then to that of London, and finally, in A.D. 1426, to the Archbishopric of York and the Northern Primacy. Moreover, in this same year he was also appointed Lord Chancellor of England, and held the Great Seal until A.D. 1432, when he resigned it. His Grace, amid those days of strife and disorder, strenuously worked for peace and acted as English Ambassador both at the Council of Basle and the Congress of Arras. We may note that he incurred some odium by advocating the abandonment by our English Sovereign of that usurped title, "King of France."

Finally, in December, 1439, Pope Eugenius IV. created the Archbishop of York Cardinal-Priest of the Holy Roman Church by the title of Santa Balbina. At first his Grace, remembering the Prince-Cardinal Beaufort's trials, somewhat hesitated, but was soon persuaded by King Henry VI. himself to accept the Red Hat.

Then occurred the memorable submission of our Primate Chichele to the Papal decision that even in his own Province he, as merely Archbishop, must rank after the Cardinals of York and Winchester. In the year 1450 the former prelate was again appointed Lord Chancellor of the realm.

As we have seen, Cardinal Kempe's career had already been one of almost unprecedentedly brilliant promotions, both in Church and State, but still further honours awaited him. For in A.D. 1452 the Cardinal was translated from the archiepiscopal See of York to that of Canterbury—a very unique distinction—and thus to the Primacy of All England. The Papal Bull of appointment was dated July the 21st, and his Grace received his new pallium at Fulham on the following September 24th. At the same time Pope Nicholas V., as a signal mark of esteem, actually created a special Cardinal Bishopric, by separating the See of Santa Rufina from that of Porto, and raised our illustrious Primate to the exalted rank of its Cardinal Bishop.

At this time the renowned See of Canterbury was practically a Patriarchate in all but name, while this great and good prelate was now Cardinal Bishop, Papal Legate, both *natus* and, for a time, *de latere*, Primate as well as Chancellor of England, and indeed held an altogether supreme position. It is touching, in this respect, to note that Cardinal Kempe did not forget his native village—Wye, in Kent—where he founded a college of secular priests, a grammar school and a chantry, and also built a splendid parish church.

However, this Prince of Holy Church only held the Primacy for two years owing to his death in A.D. 1454, when truly "full of years and honours." Upon his tomb in Canterbury Cathedral, surmounted by its remarkable wooden canopy, is engraved the following

inscription: "Hic jacet reverendissimus in Xto. Pater et Dominus dñs Johes Kempe tituli Stæ. Rufinæ sacrosanctæ Romanæ Ecclesiæ Episcopus Cardinalis Archiepiscopus Cantuariensis. . . . ."

Cardinal Bourchier.

THE next Englishman to enter the Sacred College of Cardinals was also the next Archbishop of Canterbury.

Lord THOMAS BOURCHIER was a son of the Earl of Ewe, whose wife was a Plantagenet, and was thus the great-grandson of King Edward III. When quite a young man he became Bishop of Worcester and Chancellor of Oxford University. In the year 1443 he was translated to the See of Ely by Papal Bull dated December the 20th.

Finally, upon the death of the Cardinal Primate, the Council recommended as his successor in the Primatial *Cathedra* of St. Augustine this "Right Reverend Lord" Thomas Bourchier—in compliance, too, with a petition from the House of Commons setting forth "his great merits, virtues, and the great blood that he is of." His Grace received the pallium from the representative of Pope Calixtus III. in Canterbury Cathedral upon January 25th, 1455, amid the customary scene of ecclesiastical splendour.

In this same year the new Archbishop of Canterbury was appointed Lord Chancellor of England, and

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thereupon vainly endeavoured to secure peace between the rival Lancastrian and Yorkist factions. Upon the commencement of the disastrous Wars of the Roses, the Primate resigned the Great Seal, and after the final Yorkist victory crowned the Duke of York King in A.D. 1461, under the title of Edward IV.

Apparently in 1467 the Roman Pontiff created Archbishop Bourchier Cardinal-Priest of St. Cyriacus in Thermis, but, in response to a royal request and contemporary disorder, reserved the nomination *in petto*. At length, after various delays, in the year 1473, a new Pope, Sixtus IV., sent the English Primate his Red Hat, which reached Lambeth on May the 31st.

Cardinal Bourchier was a distinguished patron of literature, education, and the fine arts; he assisted Caxton in starting his original printing press, and was himself the first to introduce its use into his old University. At Canterbury his Grace more than once received his Sovereign upon the occasion of the latter's pilgrimages to the Shrine of the glorious Martyr St. Thomas. In 1468 he is said to have entertained another distinguished pilgrim, viz., an Oriental Patriarch, probably Peter II. of Antioch. In after years the aged Cardinal-Primate had within a few months to place the Crown of England upon the head, first of Richard III. and then of Henry VII., in Westminster Abbey.

Very fittingly the public career of a great peace-maker was closed by his officiating at the marriage of the new Lancastrian Sovereign with the Princess Elizabeth of York, upon January the 18th, 1486, whereby the Red and the White Roses were blended in happy union and the terrible civil war was at length ended.

Then, on the following April the 6th, Cardinal Bourchier passed away to eternal life, after an

episcopate of over half-a-century and the longest Primacy in our annals. His body still rests in its grey marble tomb in the choir of Canterbury Cathedral—now alas! in other hands.

Cardinal Morton.

AGAIN, for the third time in succession, England's next Cardinal was the new Archbishop of Canterbury. JOHN MORTON in his younger days was a distinguished ecclesiastical lawyer and an ardent Lancastrian. He had, moreover, been Chancellor to the unfortunate Edward, Prince of Wales, and faithfully followed brave Queen Margaret and her son during their historic wanderings. However, after Tewkesbury Morton had to submit to the victor, and, his attainder having been reversed, he now became a Yorkist "convert."

Cardinal Bourchier was ever his kind patron, and he eventually became Bishop of Benedictine Ely. During the Protectorate of Richard, Duke of Gloucester, he suffered imprisonment for supporting poor little King Edward V., despite a petition from his *alma mater*, Oxford University, for the release of "her dearest son." However, the wily Bishop managed to escape to Flanders, and now vigorously assisted the Lancastrians: indeed, the Earl of Richmond probably escaped being captured, if not actually assassination itself, through his timely information.

Upon ascending St. Edward's throne as King Henry VII., his Majesty summoned Bishop Morton back to England, where the latter soon became his trusty adviser. Thus in his "Utopia" Sir Thomas More relates how "the King depended much on his (Morton's) counsels, and the government seemed to be chiefly supported by him." To this astute Bishop of Ely probably was due the ultimate success of the Lancastrian and the Royal marriage itself with the Princess Elizabeth of York, daughter and heiress of Edward IV.

Upon October the 6th, 1486, Morton succeeded Cardinal Bourchier as Archbishop of Canterbury, Primate of All England, and Legate of the Apostolic See: in the following year his Grace was also created Lord Chancellor of the Realm. In this latter position his official speeches at the opening of Parliament are stated to have been the first to foreshadow our modern constitutional government, while as Primate he worked hard at certain clerical reforms. Popularly he is chiefly noted for the "Morton's Fork" device—probably a fable, as it appears that in reality he did his best to *restrain* Henry's avarice.

At last, in the year 1493, at the King's request, that wicked person, Pope Alexander VI., created Archbishop Morton Cardinal-Priest of the Holy Roman Church by the title of Sta. Anastasia. Two years afterwards the good Cardinal was elected Chancellor of Oxford University, and in A.D. 1500—just before the opening of the dreadful sixteenth century—he departed this life.

Cardinal Morton had a great devotion to the famous Shrine of our Blessed Lady in the "undercroft" or crypt of Canterbury Cathedral, which he had much embellished, and, by his own special request, his body was there interred "*coram imagine*": indeed, to secure this, he had actually erected his own monu-

mental effigy, now terribly mutilated, close to the shrine during his lifetime. It is painful to have to relate that in the 18th century the Cardinal's remains were exhumed and treated with shameful indignity, while the wrecked Shrine itself is a most distressing scene.

This great Primate was an ardent patron of literature: thus Blessed Thomas More, who knew the Cardinal intimately as a member of his household, has paid a valuable tribute to his memory in this and other respects.

His Grace was a truly munificent builder as well as a clever architect and engineer. At Ely he cut the famous trench across the Fen country, still known as "Morton's Dyke." At Oxford he repaired the Divinity School and helped to rebuild St. Mary's Church; at Lambeth Palace he erected the present gate-house. Above all, at Canterbury he vigorously assisted Prior Goldstone II., O.S.B., in the completion of his Cathedral's glorious central tower.

Cardinal Bainbridge.

AFTER three successive Archbishops of Canterbury the next English Cardinals were two successive Archbishops of York! an eloquent piece of testimony as to whether the old English Church was "Roman Catholic" or not.

CHRISTOPHER BAINBRIDGE was formerly Provost of Queen's College, Oxford; in the year 1503 he became

Dean of York and in 1505 of Windsor, in the following year Master of the Rolls, and in 1507 was consecrated Prince-Bishop of Durham. Finally, by a papal bull dated September 12th, 1508, Bainbridge was translated to the archiepiscopal See of York and the northern Primacy. His Grace was distinctly a political ecclesiastic, and acted as King Henry the Eighth's ambassador to Pope Julius II., by whom he was created Cardinal-Priest of St. Praxedis on March the 10th, 1511, at Ravenna.

This bellicose Pontiff, during whose reign a semi-pagan Renaissance had begun to intensify the corruptions of contemporary Rome, at once despatched the new Cardinal-Archbishop of York as his *general* to besiege Ferrara! He also appointed this "Primate of England" Papal Legate *a latere* in the States of the Church.

Cardinal Bainbridge unfortunately remained in Italy instead of returning to his Archdiocese; his Grace acted as Henry's agent *in curia Romana* and vigorously opposed France and French influence. A certain amount of mystery surrounds his premature death; but apparently he was poisoned by an insane Italian servant, who afterwards committed suicide in prison.

His body was interred in the Church, dedicated to St. Thomas of Canterbury, belonging to the old English Hospice for pilgrims *ad limina Apostolorum*—now the English Seminary College in the Via di Monserrato, Rome. Here the tomb, with its recumbent effigy of this unpopular Cardinal of York, vested in Renaissance pontificals, forms an interesting link with the past.

Cardinal Wolsey.

THERE now succeeded Cardinal Bainbridge both in the Sacred Purple and in the See of York one of the most famous personages in English history.

THOMAS WOLSEY was the brilliant son of an Ipswich tradesman who, through the democratic possibilities of Christ's Kingdom on earth, rose to dazzling heights of ecclesiastical and temporal splendour.

He was once Bursar of Magdalen College, Oxford, where he superintended the erection of its exquisite tower. Upon becoming Court Chaplain to Henry VII. and, again, to Henry VIII., his promotions were rapid. First of all Wolsey was appointed Dean of Lincoln in 1508, then Canon of Windsor, and afterwards Dean of York; in A.D. 1514 he was created Bishop of Lincoln, but in the same year was translated to the Archbishopric of York, and thus became "Primate of England." King Henry VIII. now requested that easy-going Medici, Pope Leo X., to bestow the Red Hat on Archbishop Wolsey, and with some reluctance the Sovereign Pontiff responded by creating his Grace Cardinal-Priest of the Holy Roman Church by the title of Sta. Cecilia in September 1515.

Perhaps even in pre-Reformation England no more gorgeous sight was ever witnessed than the ceremony of the new Cardinal's investiture. The Hat was brought from Rome by a special Papal Envoy, who was met at Blackheath by several Bishops and noblemen, and at the gates of the City of London by the Lord Mayor and Aldermen, together with the city Guilds; crowds lined the streets as the cavalcade proceeded to Westminster. The old chronicler quaintly relates how "when the said Hatt was come to the Abbey of Westminster" the Lord Abbot,

together with his brother Benedictine Abbots of St. Alban's, Glastonbury, Bury St. Edmund's, Reading, Gloucester, and Tewkesbury, as well as the Benedictine Cathedral Priors of Winchester and Coventry, all *in pontificalibus*, received the Envoy and escorted the red hat to the high altar "where it was sett."

Upon the following Sunday the great function itself took place in the national Abbey Minster; besides these Abbots there were present the Primates of All England and of All Ireland, the Archbishop of Dublin, the Bishops of Winchester, Durham, Lincoln, Norwich, Ely, Rochester, Exeter, and Llandaff, together with many noblemen, judges, parochial clergy, and an immense assemblage of faithful laity. A fanfare of trumpets announced the arrival of their Majesties King Henry VIII. and Queen Katharine, together with the Queens-Dowager of France and Scotland.

Then Archbishop Warham of Canterbury sang Pontifical High Mass *de Spiritu Sancto*, with the Bishop of Lincoln as Deacon and the Bishop of Exeter as Sub-Deacon, while the future martyr, Bishop Fisher of Rochester, acted as "crozier" to the Primate. Instead of a sermon, the learned Dean Colet of St. Paul's preached an appropriate homily upon the duties of a Cardinal, after which the Dean of Exeter read aloud the Papal Bull. At the *Agnus Dei* Wolsey advanced from his "traverse" and lay prostrate upon the sanctuary, where presently Archbishop Warham was seen reciting the special prayers over his brother of York. Finally England's Legatine Primate placed the Hat with its long tassels upon Wolsey's head; thereupon the *Te Deum* was sung whilst "the butcher's son"—now "my Lorde Cardenall," Archbishop of York and Prince of Holy Church—passed along in solemn procession, with the Dukes of Norfolk and Suffolk on either side, dis-

tributing his blessing to the congregation, which doubtless crowded the nave and aisles of the venerable Abbey Church—at that time in the very zenith of its beauty as a result of Abbot Islip's exertions. The whole scene affords, as it were, a parting glimpse of Catholic and "Merrie Ynglonde"; for alas! within a few decades the past of nearly one thousand years was all irrevocably shattered.

The remainder of Cardinal Wolsey's career is familiar history. He became the leading statesman of the realm, and, as the King's favourite, this famous Cardinal virtually ruled England—*ego et meus rex*! In the year 1516 he was, moreover, created both Papal Legate *a latere* and Lord Chancellor. He obtained the former dignity with difficulty, or rather with force, actually for his life-time, and much to our Primate's disadvantage.

For some time Cardinal Wolsey had held, though of course non-resident, the See of Tournai in Flanders, as well as the premier Abbacy of St. Alban's, though not even a monk. From A.D. 1518 he nominally secured, as a plurality, the Bishopric of Bath and Wells for five years. In 1522 his Grace of York was also appointed Bishop of Durham and held that Palatine See for six years, during which he never once even visited his splendid Cathedral there. In A.D. 1528 he resigned Durham for the still richer See of Winchester, which he also held *in commendam* with the Archbishopric of York, but only for one year.

Perhaps nothing could more clearly exemplify the antecedents of the coming storm that these scandalous pluralities held by worldly, absentee, and political prelates, who spent most of their time at the Court. At the Field of the Cloth-of-Gold and other historic scenes the Cardinal of York was a notable figure, and during the vacancies of the Apostolic See Wolsey was

distinctly a *papabile*—at least he certainly left *no* stone unturned to secure his own election, but in vain.

"My Lorde Cardenall's Grace" then virtually became England's Pope himself, thus affording several dangerous precedents, and quite unwittingly paving the way for the Royal Supremacy of A.D. 1534. Disliked as a *parvenu* and distrusted by the old nobility, he, by his suppression of certain smaller religious houses, aroused deep suspicion among the poor concerning the future of their patrimony, while, for example, Bl. Thomas More, among other holy characters, much distrusted his influence. Finally, Wolsey's well-meant schemes over poor Queen Katharine's divorce ended in his own ruin. Despite threats and entreaties, Pope Clement VII. refused to annul the King's marriage, and then there appeared upon the scene that actual origin of the English "Reformation"—Mistress Ann Boleyn, who successfully plotted Wolsey's fall from Henry's favour.

At length this Cardinal Archbishop of York retired to his own neglected diocese and commenced an episcopal visitation there during the brief remainder of his earthly career. His Grace now showed what an excellent bishop he might have been, but, as he himself pathetically owned in his last moments, it was then too late. For within a short period of his tragic arrest, upon November the 4th, 1530, for high treason, the exalted prisoner died, partly of fright and partly of grief, when on his way to trial in London—and doubtless to the block on Tower Hill.

What a lesson Cardinal Wolsey's life-story affords as to the frailty of human greatness! He who for over thirty years had held the scales of Europe in his hands, and had ruled both Church and State in England, left the world he had served, rather than God, in disgrace, ruined and deserted. Even the superb marble cenotaph, which he had designed as

his last resting-place, was seized by his ungrateful Sovereign, and is now the tomb of Wellington in St. Paul's Cathedral, whilst the very site of the Cardinal's grave is unknown and has perished with Leicester Abbey.

Nevertheless Cardinal Wolsey was one of England's greatest statesmen and most devoted patriots; his faults in reality were few, his virtues many, but a worldly, ambitious policy marred his career. In the entirely unforeseen result King Henry VIII., by becoming an avaricious schismatic and a cruel tyrant, overthrew or diverted all the Cardinal's wise but dangerous schemes for reform, while upon his death England soon ceased to dominate Europe.

He was a great patron of learning, and with the revenues of confiscated convents founded his magnificent "Cardinal College" (now called Christ Church) at Oxford. He had also intended to found a college in his native town, Ipswich, while it was this extravagant Prince of the Church who erected for his own edification the splendid manor of Hampton Court.

But whatever his varied merits may have been, we English Catholics cannot forget that alas! it was chiefly a *Cardinal*—Thomas Wolsey—who unwittingly, and in opposition to both Rome and Canterbury, prepared an opening for the terrible changes soon to follow, when his unlimited and autocratic powers were merely transferred to the Crown.

Blessed John Fisher,

CARDINAL AND MARTYR.

THE Princes of Holy Church wear crimson robes to show that, as prelates of Rome, the city of Martyrs, they too are ready, if need be, even to shed their life-blood for the Faith. Among our English Cardinals one only has attained the glorious palm of martyrdom, and he follows Wolsey in our chronological list.

This was Blessed JOHN FISHER, a distinguished Cambridge scholar, who in 1497 became Master of Michael House there. The saintly Margaret, Countess of Richmond, mother of King Henry VII., chose him as her confessor, and in 1503 appointed him first holder of the new "Lady Margaret" Chair of Divinity, which she had just founded for the purpose of free religious instruction.

In 1501, Fisher had been elected Vice-Chancellor of the University, which he soon restored to its ancient prestige; three years later he became Chancellor—an office held by him throughout the remainder of his life. In this year, 1504, Henry VII. nominated and the Benedictine Chapter elected Fisher to the vacant See of Rochester—the Papal Bull of provision being dated October the 14th. The new Bishop continued his missionary endeavours and educational reforms; under his auspices the Countess of Richmond founded Christ's College at Cambridge, while he himself instituted new Fellowships, lectures, etc. Through the munificent bequest of this pious and accomplished lady, Fisher was subsequently enabled to found St. John's College, in his old University, in A.D. 1511. He warmly patronized the intellectual Renaissance, the new learning, and

equally vigorously opposed the new heresy, viz., the tenets of that apostate friar, Martin Luther.

But perhaps the most striking feature in the future Martyr's career lies in the sad fact that he alone, among the whole English Hierarchy, from its outset opposed the new Royal Supremacy over our ancient *Ecclesia Anglicana*. These Erastian and worldly prelates, assembled in convocation, apparently did not guess its fateful import; but Bishop Fisher boldly told them that its acceptance would cause the English clergy to be "hissed out of the society of God's Holy Catholic Church," and at length secured the insertion of that famous saving clause, "*quantum per legem Dei licet.*"

Alone too among the English Hierarchy, Fisher refused to recognize the possibility of Henry VIII. obtaining a legitimate separation from good Queen Katharine, whose confessor he was. Together with his fellow martyr, Bl. Sir Thomas More, Lord Chancellor of the realm, Bishop Fisher rejected the new Oath of Succession, as far as the validity of the King's marriage was concerned; in consequence both were committed to prison and tried for high treason.

This aged and holy prelate was nearly killed by his sufferings in the Tower, where he was even deprived of his books and given insufficient food. Presently the famous and infamous Act of Supremacy was passed, while Fisher himself was attainted and deprived of his See. Cromwell in person recited the terms of the Act to this distinguished prisoner, who, however, stoutly refused to deny the Papal or acknowledge the Royal Supremacy. The penalty for this was a terrible death, but even Henry VIII. hesitated—for Fisher and More were renowned and honoured throughout the Christian world, while England crouched aghast at such proceedings.

Meanwhile, Pope Paul III., anxious to assist a *Catholic* reformation and unaware of Fisher's plight, at a special Consistory held upon May 20th, 1535, created the illustrious Bishop of Rochester Cardinal-Priest of the Holy Roman Church by the title of St. Vitalis. King Henry was furious at the news, and actually allowed the venerable Cardinal to be sentenced, as a traitor, to butchery alive at Tyburn—afterwards, however, commuted to decapitation on Tower Hill.

Fisher noted with joy that his passion was fixed for the festival of England's proto-martyr St. Alban, and comported himself with Christian resignation and calm dignity on the scaffold. Here that saintly head, on which no Red Hat had yet been placed, received the Crimson Crown, not in symbol but in the awful reality of his life-blood. The news of the executions of Fisher and More produced consternation throughout Europe, and led, upon the profanation of St. Thomas' Shrine at Canterbury, to the Papal excommunication of our English Nero.

The Martyr's holy Relics at present probably repose, neglected and unhonoured, in the Chapel of St. Peter-ad-Vincula on Tower Green, though we may hope they will yet receive honourable translation. Upon the Beatification of the first band of English Confessors who suffered martyrdom "pro Ecclesia Dei," John Cardinal Fisher and Sir Thomas More were raised to the Altars of the Universal Church by Pope Leo XIII., on December 9th, 1886. Their annual festival is observed upon May the 4th, and English Catholics confidently hope that in God's good time the mighty basilica of St. Peter's, Rome, will witness the solemn Canonization of these faithful and true servants of His—"in morte quoque non divisi sunt."

del Piombc, *Pinxit*

CARDINAL POLE.

Cardinal Pole.

MEANWHILE another Englishman had been honoured with the Roman Purple—one, too, of the most illustrious in our series, a member of the English blood-royal, and, moreover, personally unique in that undoubtedly he *might* have been our second English Pope.

REGINALD POLE was a son of the martyred Margaret, Countess of Salisbury, the last of the Royal Plantagenets, and thus was the great-nephew of King Edward IV. His kinsman Henry VIII. took much interest in his education, and after graduating at Magdalen College, Oxford, Pole was enabled, through the King's bounty, to study at the famous University of Padua, and afterwards at that of Paris.

Upon his second return to England, in A.D. 1530, Pole, who, though still a layman, had already been created Dean of Exeter, felt obliged to refuse the Royal offer of the Northern Primacy, vacant through Cardinal Wolsey's death; for alas! the fatal cloud had arisen on the horizon—Ann Boleyn, Cromwell, and the divorce question were paramount. In the year 1532 he with difficulty again obtained permission from Henry VIII. to leave England, and, during the next few years, generally resided at Padua. His piety and learning soon became famous, and, despite his protests and entreaties, Pope Paul III. created Reginald Pole Cardinal-Deacon of the Holy Roman Church by the title of SS. Nereus and Achilles in the Christmas Consistory of A.D. 1536.

Meanwhile frightful scenes were occurring in his native land, now plunged into schism and misery: the dissolution of the monasteries and the martyrdoms had begun, while Cardinal Pole's private expostula-

tions, addressed to Henry VIII. in a famous treatise, only made matters worse for his relatives.

The noble Pole family, together with their adherents, were now all attainted of treason, and the Cardinal's English incomes were, of course, confiscated. Later on, his elder brother, Viscount Montague, the Marquess of Exeter, and other kinsmen were executed; finally, after a most cruel imprisonment in the Tower of London, his venerable mother—Princess and Martyr—was literally hacked to death for fidelity to the Papal Supremacy.

Cardinal Pole had twice acted as Papal Legate for the purpose of securing peace between the Emperor Charles V. and the King of France, and to assist, if possible, the unfortunate English Catholics. But his long journeys and untiring efforts were fruitless, while Henry's assassins beset him at every step.

When almost penniless, Pole was appointed Governor of the Patrimony of St. Peter by Paul III., the highest administrative office in the Sovereign Pontiff's gift. Moreover, he was created one of the Legatine Presidents for the Œcumenical Council, which at length assembled at Trent—in itself a most eloquent tribute to the exiled English Cardinal's renown.

Upon the death of his kind patron Paul III., Cardinal Pole not only was the favourite *papabile*, but—like Breakspear alone of our English Cardinals—was actually *elected Pope*. However, owing to his unprecedented scruples as to the propriety of the election, the longest Conclave on record ended with the coronation of Julius III. Meanwhile England, under her youthful King Edward VI., was now the scene of imported heresy and of fearful sacrileges; all round Europe the prospects of orthodox Christianity were most gloomy, while Pole's own troubles were particularly grievous.

Accordingly, sad at heart and weary of the world, the good Cardinal withdrew into retirement.

Suddenly he was recalled to publicity by the unexpected accession of Catholic Queen Mary to St. Edward's throne, and soon afterwards started upon his famous journey back to his native land, as Papal Legate *a latere* for the purpose of reconciling England to the Apostolic See of Peter.

But prolonged delays intervened, which were due to the Emperor's political schemes, to the Spanish marriage, and to the vexed question of the monastic lands. However, at length all the difficulties were overcome and Cardinal Pole returned in triumph, amid a welcome home of touching enthusiasm, to his England's capital.

Then there followed the memorable and historic scene in Parliament on St. Andrew's Day, A.D. 1554, when "the royal Reginald," though still only a Deacon, as Legate of Pope Julius III. absolved the English realm from its past schism and restored it to the Catholic Faith and Petrine Unity. Thus was our patriotic Cardinal privileged to fulfil the dream and the aim of his lifetime.

Cardinal Pole next proceeded in his legatine capacity to the necessary restoration of ecclesiastical discipline and the redress of late disorders. He accordingly convened the national Synod of Westminster, at which his famous Decrees "for the reform of England and Wales" were promulgated. No legislation could have been more wise or more moderate; here was presented a true Catholic *reformation*, based upon legitimate and ancient precedent, as opposed to Protestant destruction, based upon lawless and novel innovations. The most important of these decrees was that which enacted the foundation of ecclesiastical seminaries—subsequently adopted for the Universal Church at Trent.

LIBRARY ST. MARY'S COLLEGE

Upon the departure of King Philip, the death of Bishop Gardiner, and the serious illness of the Queen, Pole (recently created Cardinal-Priest of Santa Maria in Cosmedin) became the leading personage in the country. He was now appointed by Pope Paul IV. Archbishop of Canterbury, and received his pallium in Bow Church on Lady Day, 1556; his Grace was also elected Chancellor of both Oxford and Cambridge Universities. The Cardinal refused to interfere more than was absolutely necessary in political affairs, and has been exculpated by common consent of historians from any save enforced official connection with the cruel persecution of the unhappy Protestant sectaries, too often mischievous traitors in addition. Indeed, we know that by his kindly personal interviews with condemned heretics Pole, on more than one occasion, actually saved their souls as well as their bodies.

This zealous Primate vigorously propagated the Church restoration, both spiritual and material; through his efforts Westminster Abbey was given back to the English Benedictines, while the Carthusians returned to Sheen, the Bridgettines to Syon, the Dominicans to London, the Knights Hospitallers to Clerkenwell, and the restoration of St. Alban's, Glastonbury, and even of Canterbury itself, as Benedictine Abbeys, were under consideration.

But alas! this bright prospect of a Catholic future was soon demolished. The Chair of Blessed Peter had meanwhile been twice vacant—upon both occasions Cardinal Pole was distinctly a *papabile*, and if he had proceeded to Rome for the second Conclave would probably have, after all, worn the Triple Tiara. However, eventually his enemy, Cardinal Caraffa, was elected Pope as Paul IV., unfortunatety for both Rome and Canterbury. The new Pontiff hated the

Spanish domination, and in the ensuing war between France and Spain, into which King Philip dragged our country, cancelled Pole's Legation, despite English entreaties.

Far worse, this unpopular and vindictive Pope was misled by mischievous rumours as to the reason of our kind-hearted Primate's leniency, and practically accused him of heterodoxy. This cruel and disastrous injustice, the childlessness and mortal illness of the poor Queen, the return of sectarianism, the veiled Protestantism of the heiress to the throne, the loss of Calais, and other anxious sorrows, probably brought the care-worn Cardinal to a premature grave. Few pages in history are more touching than the coincident death-bed scenes of Queen Mary and Cardinal Pole, whose names and lives had always been linked together, and who thus in death were not divided, on that fatal 17th of November, A.D. 1558.

The last Catholic Archbishop of Canterbury was interred in his Cathedral, near the site of St. Thomas' shrine, by his own request. Above the decayed tomb a painted panel has lately been placed by his co-religionists, containing his proud coat-of-arms and other emblems—by courteous permission of its late custodian (Dean Farrar).

This 68th and last lineal successor of our Apostle St. Augustine was himself surely an uncanonized saint—a most devout Catholic and a truly devoted patriot. His moral and intellectual qualities were alike of the highest order, and few have combined these traits with so brilliant a career in the world. He was the author of several important treatises, and a profound Scriptural scholar; his unsurpassable provisions for the reunion of England with Rome may yet afford, in God's Mercy, a precedent for some future reconciliation.

Meanwhile we have the consolation of knowing that

our illustrious See of Canterbury disappeared with one who formed an indeed royal sequel to its right royal record—Reginald Cardinal Pole.

Cardinal Peto.

ENGLISH sons of the beloved St. Francis of Assisi have included within their ranks a brilliant array of martyrs, confessors, prelates, men of holy life and renowned intellect, but only one Cardinal—WILLIAM PETO (*alias* Peyto). His supreme honours were, however, far from a subject of congratulation under the unhappy circumstances of their bestowal, and were, moreover, distinctly embarrassing to Fr. Peto himself. Previous to the terrible schism, this distinguished friar had been appointed Provincial of the English Grey Friars (Observants). He was also confessor to Princess Mary, whose troubles were so soon to begin.

Then came the unhappy divorce question, and Peto was the dauntless preacher who dared to rebuke Henry VIII. to his face in this matter on Easter Day, A.D. 1532, in the Franciscan Church at Greenwich. Moreover, in this valiant sermon he had uttered the ghastly prophecy about dogs licking up human blood —afterwards strangely fulfilled to the letter when Henry's corpse was being conveyed to Windsor for interment.

For this audacious proceeding Friar Peto was of course imprisoned, but eventually was set at liberty, and he then went abroad. From Antwerp he

published a book against the divorce, and corresponded with several of the future English Martyrs, including Bl. John Fisher and Bl. Thomas More; also he occasionally sent friars to visit and console that model Franciscan Tertiary, poor Queen Katharine of Aragon. Remaining in the Low Countries, as Throgmorton's cousin, he was presented to Cardinal Pole at Liège in the year 1537; the latter entrusted him with several messages concerning the proposed conference between Royal Envoys from England and himself as Papal Legate.

Later on Fr. Peto proceeded to Italy and visited Rome itself, where he was now apparently presented to another Prince of the Church—Cardinal Caraffa, the austere founder of the hated Roman Inquisition, of whom more anon. In 1539 we find him included in the Bill of Attainder passed against the illustrious Pole family and their adherents. Meanwhile the zealous friar took an active part in the various projects for the restoration of the old religion in his native country. In 1547 Pope Paul III. is stated to have appointed him Bishop of Salisbury, but could not, of course, secure his territorial possession of that See.

Upon Queen Mary's accession, "my Lord of Sarum" returned to England, but, owing to his advanced age, appears to have then resigned his Bishopric. The good Queen now restored, in the first place, Peto's old conventual home at Greenwich, whither, accompanied by a few other friars, he returned with joy; also he was again chosen by Mary as her confessor—a considerable testimony to the sanctity and wisdom of this venerable son of St. Francis.

Meanwhile Cardinal Caraffa had become Pope Paul IV.: friar Peto had already, during his residence in Italy, merited the high esteem of the new Pontiff,

who, on June the 14th, 1557, accordingly created him Cardinal-Priest (apparently without assigning any titular Church). At the same time Pope Paul appointed him Legate *a latere* to England in the place of Cardinal Pole.

For in pursuance of his political schemes, this Pontiff had deprived the Cardinal Primate of his Legation under painful circumstances already related. Now Queen Mary was every inch a Tudor, and, angered at this disastrous Papal proceeding, gave orders that the messenger bearing the Biretta and the Bulls of appointment was to be arrested at Calais, whence his documents were forwarded to Westminster. Friar Peto himself sought to be excused from accepting these, to him, overwhelming honours, as he was quite happy in his old Friary, and was in addition very aged and infirm.

When the Pope sent his nephew to Flanders in order to settle various matters with King Philip II., he was also commissioned to persuade Peto to visit Rome, but failed to do so. However, the various difficulties were all ended by the ensuing death of our only Franciscan Cardinal in April, 1558.

Cardinal Allen.

Now, very appropriately, the first Englishman to receive the Sacred Purple after the Protestant Reformation and the final breach between England and Rome, was in himself a link with our Catholic past, and an exiled confessor for the ancient Faith.

WILLIAM ALLEN was a distinguished Oxford scholar who, in Queen Mary's reign, became first of all a Fellow of Oriel, his old College, and then Principal of St. Mary's Hall, as well as Proctor.

However, upon Elizabeth's accession and the subsequent penalization of Catholic worship, Dr. Allen had to resign his University preferments, and left England for Flanders. But within a year he returned to the old country in disguise, and his visit to his native Lancashire resulted in a quite extraordinary rally *en masse* of its unfortunate "Popish Recusants" to the old religion, in addition to numerous conversions. He managed to escape the search consequently instituted by local magistrates, but in A.D. 1565 had to flee for his very life: he proceeded to Mechlin, where he was afterwards ordained priest.

As there was now a danger of the English priesthood dying out, Dr. Allen conceived the splendid idea of founding a Seminary or College abroad for the education of English ecclesiastical and lay students. The result was the famous College at historic Douai, in France, which also served as a residence for other English exiles for the Faith, mostly University men, and which was the first Seminary to be created according to the new Tridentine Decree.

Soon it became evident that the religious change in poor England would not be merely of a temporary nature, and hence came the necessity of providing missionaries to preach Christ's true Gospel there as of old. Accordingly, with Papal assistance and largely through Dr. Allen's efforts, a new English Seminary was eventually founded in Rome upon the site of the Anglo-Saxon Hospice for pilgrims *ad limina Apostolorum*: thus was realized a wise scheme apparently originated by St. Ignatius Loyola and Cardinal Pole.

Despite the barbarous laws recently enacted there,

Allen easily persuaded these brave seminary priests to go as missionaries to their beloved England, and soon the cruel martyrdoms began. Protests having failed, our exiled patriot now tried political schemes, and vigorously supported the claim of his royal patron, King Philip II. of Spain—formerly husband of the late Queen Mary, and poor Marie Stuart's commended heir—to the English throne.

He had lately been compelled by illness to reside in Rome instead of at his College, now temporarily removed to Rheims, and here he was held in great esteem owing to his virtues and ability. Finally, on August the 7th, 1587, Pope Sixtus V., in a special Consistory, created Dr. Allen Cardinal-Priest of the Holy Roman Church by the title of St. Martin in Montibus.

The new English Prince of the Church became, as it were, another Cardinal Pole, and was consumed with a profound desire to see his country restored to Catholic unity. If the Spanish Armada had succeeded, Cardinal Allen was to have been created, like the saintly Pole, Legate *a latere* for the reconciliation, and then Archbishop of Canterbury as well as Lord Chancellor. Meanwhile the hapless English Catholics remained loyal to Elizabeth despite everything, and after the destruction of "the Invincible Armada," were only rewarded by increased persecution—to this wicked Queen's everlasting disgrace. It is, perhaps, but fair to add that Cardinal Allen did not introduce his political schemes into the English seminaries.

In A.D. 1589 King Philip nominated him Archbishop of Mechlin, but he managed to elude this honour; previously the good Cardinal had received extensive faculties from the Holy See as "Prefect" of the English Mission. Pope Gregory XIV. created this learned and illustrious Englishman Apostolic

Librarian, and also entrusted to him and Cardinal Colonna the desired revision of the Latin Vulgate.

Unfortunately the Cardinal's health was never very good, and now commenced to fail. On October the 16th, 1594, he passed away to eternal life, and was buried in the Church of the English College, Rome. Although his unwise political schemes ended in disastrous failure, his ecclesiastical measures practically saved England from a similar fate to that of Scandinavia, and, in consequence, we English Catholics of to-day's "Second Spring" owe to Cardinal Allen profound and imperishable gratitude. After the French Revolution and the repeal of the English penal laws, Douai College was transplanted to this country, and is now exceedingly flourishing as "St. Edmund's, Ware": many of the traditions of Catholic Oxford have ever since the time of its founder been carefully fostered and preserved in this interesting reminder of our historic past.

English Catholics also owe to Cardinal Allen their present vernacular version of the Sacred Scriptures, known as the Douai Bible, which he and Dr. Bristow edited; the New Testament was published from Rheims in the year 1582, during Allen's presidency of the College, and the Old Testament from Douai in 1609. Several other literary works from his pen still remain, including the famous treatise on Purgatory, recently reprinted.

The Cardinal appears to have been a man of distinguished appearance and charming disposition, and was thus, somewhat quaintly, described by one of his students: "He had a handsome countenance and dignified gait, and was on all occasions courteous; as regards mental endowments, he was pious, learned, discreet, serious, and of great authority; humble, modest, patient, meek, of a peaceful disposition; in a word, graced by every species of virtue."

Cardinal Howard, O.P.

ALMOST a century passed by before another Englishman was raised to the Purple; this was the Honourable PHILIP THOMAS HOWARD — third son of the third Earl of Arundel and a descendant of the Martyr Peer, who had perished during Elizabeth's reign in the Tower of London for our holy religion. The future "Cardinal of Norfolk" had for a short time been a Fellow Commoner of St. John's College, Cambridge, afterwards proceeding abroad to continue his studies.

Later on he felt a vocation to join the great Order of Friar Preachers, and eventually received the Habit of St. Dominic at Cremona on June the 28th, 1645, taking the name of Thomas in religion.

Lord Arundel (his grandfather) thought the young novice had been unduly influenced, and appealed to Rome; Pope Innocent X. thereupon both examined Brother Howard himself and ordered Propaganda to hold an enquiry. The result was that all were fully satisfied of the solidity of Howard's vocation, and on October the 19th, 1646, this English nobleman was professed a Dominican friar in the venerable basilica of San Clemente, Rome—still served by Irish Dominicans.

He was ordained priest in France, and about the year 1655 returned to England; here he managed to raise £1,600 odd for the foundation of a new English Dominican Priory and College at Bornhem in Flanders, of which he subsequently became the first Prior. Fr. Howard was highly esteemed by the exiled Prince Charles Stuart, and, upon the death of Cromwell, acted as his secret messenger in England. At the Restoration he took an active part in the negotiations which preceded the new King Charles the Second's engagement to a Catholic Princess, Katharine of

Braganza. The Royal marriage was privately solemnized at Winchester according to the Catholic Rite, and Father Howard was among the few present.

He was now appointed to be this Catholic Queen of England's first Chaplain and henceforth resided at the Court, paying occasional visits to Bornhem Priory. The future Cardinal was given a suite of apartments at Whitehall Palace, and became Grand Almoner to the Queen, in whose private Chapel he offered the Holy Sacrifice in those penal times. He was exceedingly beloved and, moreover, earned the touching title of "the common father of the poor;" by special permit he alone of the Royal Chaplains was allowed to appear in his French *soutane* in public.

Fr. Howard meanwhile eagerly supervised his restoration of the English Dominicans, and founded a Convent as well, afterwards located at Brussels. He himself only just eluded elevation to the Episcopate as Vicar-Apostolic of England and Wales; however, in A.D. 1674, the growing clamour of Protestantism forced him to leave his native land for his priory in Flanders. Next year, upon May the 27th, this illustrious English friar was created by Pope Clement X. Cardinal-Priest of Santa Cecilia, but his title was four years afterwards exchanged for that of the Dominican Church of Sta. Maria sopra Minerva. Upon his departure to Rome, in order to receive the Red Hat, he was accompanied by several distinguished English Catholics, including his uncle, the Ven. William Viscount Stafford (a future Martyr), Lord Thomas Howard, and the President of Douai College. Henceforth his Eminence resided in the Eternal City, acting upon several of the Congregations and frequently assisting the English Mission.

At the request of Charles II., the Sovereign Pontiff nominated him Cardinal-Protector *in curia* of Great

Britain, and soon afterwards we find him securing the extension of St. Edward the Confessor's feast to the Universal Church. His Eminence practically founded the English secular clergy fund, and munificently completed the present fabric of our historic *Collegio Inglese* in Rome, as well as building his own adjacent palace, now the *Collegio Beda*, for occasions of State.

Meanwhile, with the death-bed conversion of King Charles and the accession of a Catholic King, James II., to St. Edward's throne once more, the persecuted English Catholics emerged in numbers surprisingly large, and a wonderful opportunity presented itself for our country's return to the ancient Faith. Chiefly through Cardinal Howard's efforts, in 1685 Dr. Leyburn of Douai was created its Vicar-Apostolic (after a vacancy of over twenty years), and on January 30th, 1688, Pope Innocent XI. divided England into four Vicariates-Apostolic at her zealous King's request. Numerous conversions were taking place, and the happy day of reconciliation seemed again at hand.

But alas! James II. literally threw this unrivalled chance away, to the dismay of both the Pope and "the Cardinal of England"; in vain Rome counselled moderation, and, as in the case of the Armada, the result of ignoring the Papal advice was indeed disastrous. With the Great Revolution, the work of bigoted and disloyal Protestants, came the renewed destruction and increased persecution of English Catholicism; the patriotic Cardinal Howard was deeply distressed, and, like his predecessors Pole and Allen, he died with the grief of seeing his life-work for England's conversion end in partial failure.

However, his Eminence lived long enough to behold the English Province of his Order permanently restored—through his own unceasing efforts. He

Pompeo Batoni, pinxit. *Walker & Cockerell, photo.*

CARDINAL STUART.

acquired for English Dominicans and thoroughly restored the historic basilica of SS. John and Paul on the Cœlian Hill, the ancient *façade* of which was built by our only English Pope. Upon his death in Rome, on June the 17th, 1694, "the Cardinal of Norfolk" was buried in his titular Church of the Minerva, where the white marble monument, engraved with the Howard Arms, is an object of much interest to English visitors.

Cardinal Howard had in 1689 been appointed Archpriest of Sta. Maria Maggiore, but despite his elevated position, his handsome incomes, and his fine *palazzo*, this scion of England's noblest family preferred to live as a simple friar in the famous Dominican priory of Santa Sabina.

The Prince Cardinal Stuart.

ONCE more it was well nigh a hundred years before our country became again represented in the Sacred College, but at length one of the most interesting of Cardinals—indeed, actually a possible King of England—was admitted within its august ranks.

His Royal Highness Prince HENRY BENEDICT MARIA CLEMENT STUART was the second son of that titular Sovereign, "James III.," commonly designated "the Old Pretender," and the grandson of James II. Moreover, in his own opinion and in the loyal allegiance of not a few adherents to the claim of the elder and direct line, this future Cardinal was himself in after years *de jure* King Henry IX. of Great Britain and

Ireland, and truly *Fidei Defensor*, as the last of the Royal Stuarts.

He was born in Rome on March the 6th, 1725, and was baptized by the reigning Pontiff, Benedict XIII. We may note that among the subsequent tutors of these two beloved young Princes was an Englishman, Sir Thomas Sheridan.

When "bonnie Prince Charlie" proceeded to Scotland upon the ill-fated expedition of '45, his brother, the Duke of York, journeyed to Paris after the victory of Preston Pans, with the intention of leading a Franco-Jacobite army into England, and joined the troops entrained at Dunkirk. Unfortunately various disasters destroyed "the Young Pretender's" considerable chances of success, and he owed his own personal escape to his brother's foresight. Prince Charlie now became the hero of Europe, and the Royal pair were accorded a great reception by the King of France at Versailles.

But Prince Henry of York, by nature studious and retiring, now perceived with sorrow the true meaning of Culloden, and determined to abandon the world for the ecclesiastical state, towards which he had long felt a vocation.

Eventually upon June the 30th, 1747, his Royal Highness received the tonsure from the Sovereign Pontiff himself, in the famous Sistine Chapel and in the presence of his father "King James III.," together with the latter's Court. Four days later, despite his youthful age of twenty-two, Pope Benedict XIV. created this Reverend Duke of York Cardinal Deacon of the Holy Roman Church by the title of Santa Maria in Campitelli. In this church, through his father's bequest, Mass and public prayers were and are still said every Saturday for the conversion of Great Britain, and here is the shrine of St. Leonard of Port Maurice, his mother's confessor.

On account of his royal birth, the new Cardinal was granted the right to wear ermine on his scarlet mozetta, and also took precedence immediately after the Dean of the Sacred College. Upon July the 3rd his Royal Eminence proceeded in state to the Sistine Chapel, where Pope Benedict placed the Red Hat on his head. Naturally his worldly brother and his Protestant adherents were dismayed at all this, and henceforth "the Red Cap" became another hindrance to the Stuart re-possession of the English Crown: this feeling was intensified upon the young Prince's recital of the sacerdotal vow of celibacy.

Our royal Cardinal received the Minor Orders, the Sub-Diaconate and the Diaconate, and finally on September the 1st, 1747, the Priesthood at the hands of the Holy Father himself in this same Sistine Chapel. He said his first Mass in the private chapel of the Stuart Palace, and administered the Holy Communion to his father and members of the Court.

Pope Benedict XIV. now created the English Prince Cardinal-Priest and, later, his Royal Eminence sang his first High Mass in the Sistine Chapel, in the presence of "King James III." (recognized as such *de jure* by the Vatican), and no less than twenty-four Cardinals. He was also appointed Archpriest of the Vatican Basilica and Prefect of the Fabric of St. Peter's: among the treasures of its sacristy may still be seen the gold chalice, studded with jewels, which was a present from this veritable *Eminenza* of England.

In addition to ecclesiastical revenues given him "in commendam" by the Kings of France and Spain, Cardinal Stuart held several other Roman preferments. His Holiness now assigned to him as his titular church that of the Santi Apostoli and, moreover, the important office of Camerlengo. Doubtless at the patriotic request of the exiled Royal Stuarts, this

learned Pontiff before his death sealed the ancient devotion of our country to the martyred soldier, St. George, by declaring him military "Protector of England."

During the ensuing vacancy of the Supreme Pontificate, Cardinal Stuart acted as Regent and, doubtless, played an important part at the election of the new Pope. This was Clement XIII., who, shortly after his accession, nominated the Cardinal Duke of York titular Archbishop of Corinth, and himself consecrated him to the Episcopate in the Church of the Holy Apostles.

Finally, in A.D. 1761, he was created Cardinal Bishop of Tusculum (Frascati), where he took up his residence. On the festal occasion of his enthronement his father, as "King of Great Britain and Ireland," occupied a throne in the sanctuary.

Here, at his beautiful villa Muti Savorelli, his Royal Eminence formed his famous collection of art treasures and books. As Bishop of Frascati he was both a zealous and a beloved pastor of his flock: he promulgated several important decrees at his first Diocesan Synod, and rebuilt as well as reorganized his Seminary, which he entrusted to the charge of learned Jesuit Fathers.

Cardinal Stuart was present at his unlucky father's death-bed on New Year's Day, 1766, and at his solemn obsequies, which were celebrated with sovereign honours; but, despite his entreaties, the Vatican henceforth refused to recognize the Stuart title of British Sovereign, or to acknowledge Prince Charles Edward to be "King Charles III." The latter's intemperance sorely grieved the good Cardinal, who in consequence composed a pamphlet for diocesan distribution upon "The Sins of the Drunkard"—recently reprinted by the *Catholic Truth Society*.

On the death of Pope Clement XIII. the English Cardinal once more acted as Camerlengo, and thus received in state the Emperor of Austria and the Duke of Tuscany upon their visit to Rome. A Franciscan friar now reigned from the Petrine Throne as Clement XIV., and created Cardinal Stuart Vice-Chancellor of the Apostolic See. He appears to have been somewhat—shall we say "Bourbon"? and to have co-operated, anyhow at Frascati, in the Papal suppression of the Society of Jesus, which was so curiously soon followed by the Pontiff's own decease.

The Cardinal of York acted as Camerlengo for the third time in the Conclave which elected the holy but unfortunate Pope Pius VI. : in this same year there died in Rome St. Paul of the Cross, founder of the Passionists and a veritable apostle for the conversion of England. Cardinal Stuart practically sympathized and even built a monastery for the new Order.

At the Jubilee of A.D. 1775 he presided at the ceremony of walling up the Holy Door, and used for this purpose a silver trowel, now in the possession of Lord Braye. During Pope Pius' famous visit in Holy Church's behalf to Austria, his Holiness appears to have appointed Cardinal Stuart as his Regent in Rome.

His Royal Eminence's kindly heart was terribly saddened by the disastrous termination of his brother's career, as well as by the troubles of the latter's unhappy and childless wife. Poor Prince Charlie had become a wreck of his former and once brilliant self, and at length died in the Cardinal's villa at Albano, in the year 1788—upon the day following the anniversary of his great-grand father's execution, and exactly a century after the Great Revolution. Despite emotion and painful memories his brother pontificated at the Solemn Dirge and Requiem in Frascati Cathedral.

LIBRARY ST. MARY'S COLLEGE

Our Royal Cardinal now peacefully asserted his claim to the Throne of England and of his lineal ancestors as King Henry IX. "His Majesty" issued interesting gold and silver medals in commemoration of the event, and declared King Emmanuel IV. of Sardinia the heir to his claims, as the next most direct descendant of Charles I. From this same family is descended that Bavarian Princess whom the White Rose Legitimist League foolishly acclaim "Queen Mary II. of England" to-day!

Then came the terrible French Revolution and the audacious Bonaparte invasion of Rome. Widespread sympathy was *then* aroused at this sacrilegious usurpation of the Holy City, and in A.D. 1794 *British* troops were actually sent by Protestant England to help protect the Pontifical Throne, but in vain.

The venerable Pontiff himself, for whose assistance Cardinal Stuart had parted with an enormous ruby worth £50,000, was dragged into captivity and exile, while the poor Cardinal had to flee for very life from his beloved Frascati, whereupon the mob sacked his beautiful villa. He joined the fugitive King and Queen of Naples, and with them was conveyed by the hospitable British fleet, on Nelson's flagship, to Sicily. Thus the titular *de jure* King of England was rescued by its real *de facto* Sovereign, George the Third!

Finally this aged and infirm Prince of *Roma immortalis* and of *Britannia magna* took up his abode in Venice, utterly ruined and the tenant of a humble lodging. For a while he supported himself out of the sale of his silver plate, but at length this "son of a hundred Kings" was obliged, at the age of seventy-five, to avert starvation by becoming the object of monastic relief.

Even *The Times* devoted a leading article to the sad tragedy and the hapless fate of the last male descendant of Robert Bruce; finally, through the

intervention of several kind friends, it reached the notice of King George III., who was greatly affected. His Majesty at once, in delicate terms, through his Ambassador at Venice, offered Cardinal Stuart a handsome annuity, which the latter gratefully accepted.

And now, with the new century, the Church arose phœnix-like from her ashes: the astonished world, upon the death of Pius VI., had beheld the Conclave at Venice, where the English Cardinal acted as Sub-Dean, elect a new Pope—the Benedictine Pius VII. His Holiness proceeded in triumph to his Rome, and later the good Cardinal returned to his Frascati, where he was received with the greatest enthusiasm: doubtless the poor had not forgotten their revered Bishop's bountiful charity in the days of his wealth.

His Royal Eminence partially restored his villa and there spent the remainder of his life in peaceful seclusion. He never ceased to uphold his claim to the Crown of England, and now caused gold touch-pieces to be made, with which, according to the ancient custom, he touched for "the King's evil"—a faculty never claimed by the House of Hanover.

In 1803 the venerable English Cardinal became by devolution Dean of the Sacred College and Bishop of Ostia and Velletri, but was allowed still to reside at Frascati; he had held this See for over forty years, while, just before his death, he had been a Cardinal for exactly *sixty* years.

Meanwhile his health gradually failed, and on July the 13th, 1807, Henry Cardinal Stuart passed away to eternal life. It is noticeable that the last of the Royal Plantagenets was a Martyr for the Catholic faith concerning the Papal Supremacy, while the last of the Royal Stuarts was thus a Prince of the Holy Roman Church, who died less than a century ago.

The obsequies were celebrated with befitting pomp:

as the deceased had been Vice-Chancellor, the lying-in-state took place at the Cancelleria, where the Royal Arms of England adorned the catafalque. The state funeral was solemnized in St. Peter's itself, in the presence of the Pope and over thirty Cardinals : the body of "Henry IX." was there interred in the Stuart vault by the side of the mortal remains of "James III." and "Charles III." Afterwards the famous monument by Canova was erected with its striking inscription, before which every English pilgrim pauses and reflects upon the strange irony of history.

This titular Sovereign had bequeathed upon his deathbed certain ancient Crown Jewels of England and other Stuart relics to the Prince-Regent (afterwards George IV.), in grateful and graceful acknowledgment of his imbecile father's kind generosity in the past. These priceless family heirlooms included the coronation-ring of Charles I. and his sons, taken to France by the Cardinal's hapless grandfather (James II.) in 1688 and now preserved with Scotland's regalia at Edinburgh, and the superb sapphire from Charles II's. regal circlet which now adorns the storied Crown of his Majesty our King-Emperor, Edward VII. The bulk of the deceased's estate was left for the endowment of the venerable Scotch College in Rome.

Many souvenirs of this illustrious Cardinal are now treasured in Great Britain, and most of them were shown to the public a few years ago at the Stuart Exhibition. But his chief and best memorial is that of having been verily a Prince *sans peur et sans reproche* both of God's Holy Church and of England's proud Realm.

Cardinal Weld.

AGAIN, for the third time, nearly a century had elapsed before the creation occurred of another English Cardinal: this was THOMAS WELD, of Lulworth Castle, Dorset, the head of an old English Catholic family. He was privately educated at home, and, upon the outbreak of the disastrous French Revolution, zealously assisted his father in rendering practical help to the exiled religious communities.

Although the penal laws were still in force, King George III. visited the beautiful castle of Lulworth several times, when staying at his favourite Weymouth; his Majesty always held the Weld family in high esteem.

In A.D. 1796, young Mr. Weld married one of the Cliffords—a still more noble English family, again adhering to the ancient Faith; however, Mrs. Thomas Weld died in the year 1815, and their only daughter married her cousin, afterwards seventh Baron Clifford of Chudleigh.

Mr. Weld now felt a vocation to the ecclesiastical state, and upon September 1st, 1818, this Squire of Lulworth entrusted that family property to the care of his younger brother, in order to serve God as a *sacerdos in æternum*. He was at length raised to the priesthood by the Archbishop of Paris, Mgr. Quélen, on April 7th, 1821, and next year was appointed a curate of the humble Chelsea mission; thence Father Weld was removed to that of Hammersmith by the Vicar-Apostolic of the London district.

Later, he was appointed by the Holy See episcopal coadjutor to the Vicar-Apostolic of Upper Canada, and consecrated Bishop-titular of Amycla by good Bishop Poynter, on August 6th, 1826, at St. Edmund's College, Ware. But unforeseen circumstances delayed

his Lordship's departure to Canada; his daughter was in failing health, so he eventually accompanied Lord and Lady Clifford to Italy.

Soon after his arrival in Rome, Cardinal Alboni probably much surprised Bishop Weld by announcing that Pope Pius VIII. had determined to bestow upon him the Red Hat. Accordingly, on March 15th, 1830, he was proclaimed Cardinal-Priest of St. Marcellus; times were changing in England, with the tardy disappearance of the barbarous penal *régime*, and the new English Prince of Holy Church was authoritatively assured that his elevation to the Sacred College had given general satisfaction there.

In this same year, we may note that his Eminence's brother had the honour of receiving the exiled King and Queen of France as his guests at Lulworth Castle. Cardinal Weld lived in the splendid Odescalchi Palace, where his reception-rooms were often crowded with the aristocracy of Rome, as well as by large numbers of his fellow-countrymen.

Doubtless the Cardinal served on several Roman Congregations, and eventually he died in the Eternal City on April 19th, 1837—a momentous year for the throne of distant England, which he had lived to see thrown open to Rome's missionaries once more after three centuries of unparalleled persecution. His Eminence was buried in the Church of Sta. Maria in Aquiro, where an elegant cenotaph may be seen to his memory.

Cardinal Acton.

THE next Englishman to wear the Roman Purple was CHARLES JANUARIUS EDWARD ACTON, a member of a distinguished English family long connected with Naples: indeed, his father had been both Prime Minister and Commander-in-Chief of that little kingdom.

He was born in Naples itself in 1803, and was afterwards sent to England for education. First of all, Acton went to Westminster School, but was obliged to leave on account of the prevalent bigotry against his religion; he then became a private pupil of an Anglican clergyman, and afterwards entered Magdalen College, Cambridge, as an undergraduate —truly a strange education for this future Cardinal!

Young Acton now, despite his surroundings, felt called to the priesthood and proceeded to Rome, where he entered the famous "Accademia dei Nobili Ecclesiastici"; after finishing his course there, he was appointed a Domestic Prelate to Pope Leo XII.

In 1828, the Holy Father appointed him secretary to the Papal Nuncio at Paris, and soon afterwards Governor of Bologna, then in the States of the Church. Upon the accession of Gregory XVI. to the Papal Throne, Mgr. Acton received an important appointment in the Curia, and later on was created Auditor of the Apostolic Chamber, or chief Judge of the Roman civil courts.

Finally, upon July 24th, 1842, Pope Gregory created this illustrious Englishman Cardinal-Priest of the Holy Roman Church, by the title of Sta. Maria della Pace. Hereafter all matters concerning England and its dependencies were now referred by the Sovereign Pontiff to our new Cardinal.

Through Acton's zealous entreaties, his native land

was at length divided into eight Vicariates in the year 1840 (instead of only four, as since A.D. 1688), which was the prelude to the restoration of the territorial Hierarchy itself ten years later. His Eminence also took great interest in the English College at Rome, of which he was Protector *in curia*.

At the important interview, in 1845, between the Holy Father and the dissident Czar Nicholas I. of all the Russias, at which the question of the reunion of East and West was happily discussed, Cardinal Acton acted as interpreter, and was the only other person present. At the Pontiff's request, his Eminence immediately afterwards wrote an exact account of all that passed, but never allowed this to be seen.

Cardinal Acton had seldom enjoyed good health, and now, owing to increased weakness, retired first of all to Palermo, and then to his beautiful home, sunny Naples. Here, in the Jesuits' house, his Eminence breathed his last upon June the 23rd, 1847.

Cardinal Wiseman.

We now reach modern times, and consequently the lives of the remaining English Cardinals are well-known to the general public. The next of our countrymen to be honoured with the Purple was once more, for the first time since Cardinal Pole, also an English territorial Archbishop and Metropolitan.

Nicholas Wiseman, born in Spain of Irish parentage, had, in his younger days, resided for nearly

twenty years in the Eternal City, where he was privileged to rescue from ruin and restore the ancient English College. In 1828, he was appointed its first Rector—a post held by him until the year 1840, during which time he enjoyed the various advantages of residence in a Papal and unspoilt Rome.

Dr. Wiseman was then appointed eleventh and last Vicar-Apostolic of the London District, and henceforth, through his literary abilities, exercised a unique influence in the Anglican Establishment too. Moreover, he started a Catholic revival, which rescued his co-religionists from their Gallican and even Protestant colourings.

Bishop Wiseman was the leading spirit in the final movement for the re-creation of our Hierarchy ; this eventually triumphed on Michaelmas Day, 1850, when he himself was appointed the first Archbishop of Westminster. Moreover, in the Consistory of September the 30th, Pope Pius IX. created the new Archbishop-elect Cardinal-Priest of the Holy Roman Church, by the title of St. Pudenziana.

Finally, upon October the 7th, his Eminence received from the hands of St. Gregory's successor the pallium of St. Augustine and of Cardinal Pole. He now published his famous letter from "the Flaminian Gate," which caused such an outburst of Protestant fanaticism in England against this new "papal aggression"—though eventually Rome emerged triumphant all along the line.

Cardinal Wiseman's return journey to England was marked with befitting pomp ; at Siena he was entertained by the Grand Duke of Tuscany, and at Venice was welcomed by its Patriarch. Upon his arrival in Vienna, the Austrian Emperor himself received him with every honour, and at Cologne the Archbishop duly welcomed his brother of Westminster.

His Eminence was thus the first Cardinal to reside

in this country since the days of the last Catholic Archbishop of Canterbury, to whose spiritual heritage —now, as it were, restored at Westminster—he had succeeded.

In 1852, the first Provincial Synod of this second *Ecclesia Anglicana* was held at Oscott, amid scenes of impressive resurrection splendour; it was upon this occasion that Newman preached his famous sermon on the "Second Spring," with its apt allusion to the Roman Purple as "the royal dye of empire and of martyrdom," the pledge of an orthodox faith.

Upon December 8th, 1854, the Cardinal of England —Our Lady's Dowry—was a prominent figure at that magnificent spectacle in the Vatican Basilica, when the Supreme Pontiff, Pius IX., *ex cathedra* solemnly defined the doctrine of the Immaculate Conception of the Blessed Virgin Mary. Thus, at the request ot the whole Catholic world, was our ancient English devotion sealed by the mouthpiece of the Universal Church of God.

Cardinal Wiseman was truly a great and patriotic prelate—a man of culture, who earned distinction in everything he touched. His writings have obtained a world-wide popularity: *inter alia* we may note that to him principally was due the blest foundation of a new Religious Order—the Poor Sisters of Nazareth, whose work of infinite mercy is now spreading throughout the British Empire. His Eminence peacefully vanquished Protestant objections, and upon his death, in A.D. 1865, may be said to have also obtained the admiration of this country, his former enemy.

The body lay in state in the old pro-Cathedral ot St. Mary, Moorfields—built upon the site of a penalized "Mass-house" and recently demolished; even *The Times* could only compare the extraordinary scene at his funeral procession through London to that at the Duke of Wellington's obsequies. May

we not take it as having been the people of England's tribute to his memory and, all unwittingly, to the old religion of their forefathers? The good Cardinal's remains were laid to rest in Kensal Green Cemetery.

Cardinal Manning.

THE succeeding English Cardinal and Archbishop of Westminster was an illustrious convert from Anglicanism. HENRY EDWARD MANNING had been one of the leaders of the Tractarian revival, and at the time of his conversion was Rector of Lavington, Archdeacon of Chichester, and a widower. After his ordination, he studied in Rome at the *Accademia Ecclesiastica*; upon his return, Father Manning introduced into England, and himself joined at Bayswater, the Oblates of St. Charles Borromeo.

When the archiepiscopal See of Westminster became vacant, Pope Pius IX., waiving the episcopal names submitted for his choice, *motu proprio* appointed this simple priest to succeed Cardinal Wiseman: the saintly Pontiff believed he was inspired in this matter, and certainly the result justified that belief.

Dr. Manning was consecrated to the Episcopate upon June 8th, 1865, at St. Mary's, Moorfields, by the learned Benedictine Bishop of Birmingham (Dom Ullathorne), and then, like most of the Saxon Archbishops of Canterbury, proceeded to Rome for his pall, which he received from the Holy Father himself on September the 29th. The new Metropolitan was a drastic disciplinarian and soon expurgated the

remnants of Anglo-Gallicanism: yet his first thought was for the many thousand children of his London flock, for whom he eventually secured the right of Catholic education.

His Grace of Westminster was a *persona grata* with the genial Pio Nono, despite the difference in their temperaments. Very appropriately the heir of Canterbury's Primates played an important part at the Œcumenical Council of the Vatican in A.D. 1869-70; indeed, it is probable that our English Archbishop was, to a certain extent, the human origin of the Infallibility dogma, another favourite belief of our faithful ancestors. He, of course, took part in the opening procession, when nearly seven hundred Bishops of every race and tongue adored the Blessed Sacrament, exposed upon the Papal Altar above the Body of St. Peter, and paid their homage to the Vicar of Christ—a sight besides which Nicæa, Chalcedon, or Trent surely pale.

Finally, in the year 1875, in the Consistory of March 15th, the distinguished Archbishop of Westminster was created Cardinal-Priest, by the appropriate title of SS. Andrew and Gregory on the Cœlian Hill: for from this hallowed spot England's Apostle, St. Augustine, had set forth nearly thirteen centuries ago. In his intrepid defence of the Church's rights, the ascetic Cardinal Manning greatly resembled his martyred predecessor, St. Thomas à Becket; curiously, his first official act upon returning to England was to open the new Church in honour of the "holie blissful Martire," at Canterbury itself.

When, in 1878, the beloved Pius IX. lay dying, his Holiness murmured an affectionate farewell to his English Cardinal, with the touching words "Addio, carissime." In the ensuing Conclave, the latter played no minor part, and was actually proposed, as a foreigner, for election by Cardinal Bilio. However,

he himself pointed out the danger of a non-Italian Pope, in view of the recent spoliation of the Temporal Power; eventually the venerable Bishop of Perugia, Joachim Count Pecci, was elected—Leo XIII., still happily and gloriously reigning from St. Peter's Chair.

At Westminster, Cardinal Manning did splendid work and won universal esteem. An eloquent temperance advocate, he founded "the League of the Cross;" a true father of Christ's poor, we find this Roman Prince chosen as arbitrator of the London dock strike. His Eminence built the temporary pro-Cathedral at Kensington, and purchased the site for a future Metropolitan Cathedral in Westminster. His literary works achieved a large circulation, and in every way his long Archiepiscopate of twenty-seven years witnessed remarkable advances of the Faith in this country; although the tide of conversions had somewhat waned, under his auspices the old religion now occupied once more a recognized position in English public life.

Then came the fatal attack of bronchitis in the winter of A.D. 1892, and, after a solemn profession of faith and a pathetic farewell, fortified with all the rites of Holy Church, Henry Edward Manning passed to eternal life. Remarkable scenes were witnessed at the lying-in-state at Archbishop's House in Carlisle Place; rich and poor, especially the latter, patiently waited for hours in their thousands to defile before the revered dead. The Pontifical Mass of Requiem was sung at the Oratory, and thence, through four miles of crowded streets, the great Cardinal's remains were conveyed to Kensal Green, and there interred besides those of Cardinal Wiseman. Let us hope, however, that the final resting-place of both will be in the mighty basilica at Westminster—in itself their superb memorial.

Cardinal Edward Howard.

MEANWHILE two other Englishmen had received the Red Hat. The first of these was EDWARD HENRY HOWARD, a member of the ancient ducal family of Norfolk: he became an officer in the 2nd Life Guards and a great favourite in society.

However, after a severe illness and a winter in Rome, he appears to have felt something like a vocation to the priesthood. But the Colonel of his regiment and other friends eventually persuaded the popular young officer to remain in the Army—we may note that he was even chosen to command the Life Guards' squadron which led the military part of the procession at the great Duke of Wellington's State funeral. Nevertheless his conscience kept warning him where his true vocation, his true duty, lay, and that call when it comes must be obeyed at any price. So finally the "dashing" Guardsman resigned his commission in the British army to serve God in the ecclesiastical state as a pastor of the Church Militant: he was thus afterwards the only Englishman who has worn both the scarlet tunic of "Mr. Thomas Atkins" and the crimson mantle of "my Lord Cardinal."

Mr. Howard proceeded to Rome once more and entered its prolific *Accademia Ecclesiastica* or "purple" Seminary; here among his fellow-students were the ex-Anglican Archdeacon, Dr. Manning, whose humility in learning everything afresh greatly edified him, and the present Cardinal Archbishop of Westminster. He usually served Father Manning's Mass each morning at 6 a.m., and gradually the two future Cardinals became most intimate friends.

After the usual course of studies Mr. Howard was

ordained priest by Cardinal Wiseman in the chapel of our historic English College—actually at four o'clock in the morning—on the festal day of the definition of our Blessed Lady's Immaculate Conception, before the great function began in St. Peter's itself.

The ex-Guardsman soon wished to become a missionary in the East, and accordingly studied Oriental languages, in which he grew very proficient, but his Holiness Pope Pius IX. insisted upon his remaining at Rome, where his services were already much in request. The good English Father was a favourite and revered confessor, especially among soldiers and the poor. He was at this period employed in the diplomatic service of the Holy See, and later on was sent by the Supreme Pontiff to India in order to arrange matters and settle difficulties between England and Portugal as to the ecclesiastical government of the Province of Goa. He was evidently a great favourite too with Pope Pius, and, when poor Mgr. Talbot had to be removed to an asylum, Father Howard to some extent took his place in the Papal inner circle.

He was now nominated to the episcopate, and on July the 7th, 1872, was consecrated titular Archbishop of Neo-Cæsarea, at the altar of St. Peter's Chair in the Vatican Basilica, by his Eminence Cardinal Sacconi. Soon afterwards he was appointed Coadjutor to the Bishop of Frascati, and became especially ardent in administering the Sacrament of Confirmation to the poor of Rome and its environs. Finally, on March the 12th (St. Gregory's Day), in the year 1877, his Grace was created by the aged Pius IX. Cardinal-Priest of the Holy Roman Church, by the title of SS. John and Paul on the Cœlian Hill. It is interesting to recall how his collateral ancestor, another Cardinal Howard, O.P., about two hundred

years previously had also received this basilica as his titular church.

The new Cardinal lived a simple and frugal life at the Palazzo Negroni: he was appointed Protector of the English College, and afterwards bequeathed the whole of his splendid and valuable library to that remarkable institution. His Eminence's truly apostolic interest in missionary work never flagged; thus he vigorously advocated the restoration of the Scotch Hierarchy, which was the first official act of his Holiness Pope Leo XIII.

Above all, Cardinal Howard worked strenuously and continuously for the reunion of the schismatic East with Rome; he was a prominent member of Propaganda—the Sacred Congregation charged with the supervision of Catholic missions all over the world—and would hold long interviews with Eastern ecclesiastics. His frankness and kindness of heart won the noble English Cardinal a host of friends; we find him assisting the foundation of the Catholic University at Washington, U.S.A., and also of the Canadian College in Rome itself. In December, 1881, this British *Eminenza* was appointed Archpriest of the Vatican Basilica and so, as its Prefect, had supreme charge of the mighty fabric of St. Peter's; as already related, another English Cardinal had held this office, too, in the preceding century—none other than the last of the Royal Stuarts.

Finally, in A.D. 1884, Cardinal Howard was raised by Leo XIII. to the exalted rank of Cardinal Bishop of Frascati—curiously thus again succeeding his Royal English predecessor, the Cardinal Duke of York. It was indeed a valuable testimony to Rome's estimate of her English Prince of the Church, but within three years his Eminence's health seriously failed; he was taken to England in the hopes that his native air might prove beneficial, but in vain.

Miss Deane, pinxit. *Walker & Cockerell, photo.*

CARDINAL NEWMAN.

After a long illness, during which his mind became affected, his Eminence died at Brighton, on the 16th of September, 1892.

The dead Cardinal was buried at his family's ancestral Arundel, in the beautiful Fitzalan Chapel of the ancient Parish Church. As the private property of the Howards, this portion remains in Catholic hands, and has been exquisitely restored by the fifteenth Duke of Norfolk, England's premier peer.

His Grace the new Archbishop of Westminster officiated, and the Cardinal's old regiment was represented at the funeral; afterwards the body of this true soldier of Christ was deposited near the holy remains of the Venerable Philip Howard, Earl of Arundel, who died a Martyr in that prison of pathos, the Beauchamp Tower.

Cardinal Newman.

THE other Englishman thus honoured was, in some ways, the most famous of all England's Cardinals, and was gifted with perhaps the most brilliant intellect of the nineteenth century. JOHN HENRY NEWMAN, as an Anglican, had been Vicar of the University Church at Oxford, Fellow of Oriel College, and the real leader of the Tractarians. Then, largely through an article written by Cardinal Wiseman, came doubts as to the orthodoxy of Anglicanism, and eventually the historic scene at Littlemore, when Newman, humbly as a "little child," begged for admission into Christ's Fold at the hands of an Italian Passionist. This was

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the saintly Father Dominic, who, like the founder of his Order, had, as a shepherd boy, been seized with a strange burning desire to work for distant England's conversion.

Dr. Newman was ordained priest, and eventually entered the Oratorian Congregation of St. Philip Neri: the Edgbaston Oratory was founded by him. It must be confessed that this distinguished convert was afterwards not too well understood by some of his co-religionists, nor even at the Vatican under Pius IX. His splendid schemes for a Catholic College, first at Oxford and then in Dublin both fell through. Save for his unrivalled writings, the greatest of English Catholics, from whose secession the Church of England never will recover, lived in complete seclusion at Edgbaston—out of touch with the dominant section, and somewhat estranged from Cardinal Manning himself.

As is widely known, F. Newman was a leading "Inopportunist" at the time of the Vatican Council; although he, of course, believed in the doctrine of Papal Infallibility, and had indeed years before taught it in public, he considered its definition would be both unwise and unnecessary. Moreover, he shared the natural alarm of the "constitutional" party at the favour shown to extreme Ultramontanes, and at certain memorable incidents in the Council's history. However, the eventual moderation of the definition itself, which promulgated official as opposed to personal infallibility, was welcomed by Newman, while the result has since displayed how erroneous these inopportunist fears were in most respects.

With the accession of the learned Pope Leo XIII. to the Supreme Pontificate, the moderate party gained ground and, upon the petition of certain influential English Catholics, headed by his Grace the present Duke of Norfolk, one of our beloved

Holy Father's first official acts was to elevate Dr. Newman to the Cardinalate. He was created a Cardinal Deacon, and received, very appropriately, the titular Church of St. George in Velabro : upon receipt of the glad news, he is said to have uttered the touching exclamation, "The cloud is lifted from me for ever."

Despite his age, his Eminence proceeded to Rome and was invested with the Red Hat in the Consistory of May 15th, 1879. By a special privilege he was dispensed from residence *in Curia*, and we may also note that there were now, once more, actually three English Cardinals.

Cardinal Newman was accorded a befitting welcome upon his return to England, and it may safely be stated that our country was remarkably proud of her new Prince of the Church. His Eminence continued until his death, upon August 11th, 1890, at the age of ninety, to publish that renowned series of writings, couched in his incomparable English, which are treasured wherever our tongue is spoken, and through which he has become, as it were, the second "Apostle of England." One may well ask where would the Catholic Church in this country be to-day but for John Henry Newman? who "being dead, yet speaketh" by these immortal works, year by year drawing unknown numbers to the One True Fold.

In private life, the great Cardinal was surely a Saint in all but name, and may we not hope that his venerated remains, at present resting at quiet Rednal, will be translated some day to the magnificent memorial Basilica about to be erected in his own Edgbaston?

Cardinal Vaughan.

AND now we come to the familiar name of the third Archbishop of Westminster, the last and living representative in this long and magnificent series of England's Cardinals. HERBERT VAUGHAN is the head of an ancient English family, which in the penal days suffered much for its staunch adherence to the Faith of our fathers.

The eldest son of the late Lieut.-Colonel Vaughan, he abandoned his patrimony in response to a vocation to the Priesthood—the beautiful estate of Courtfield Manor being handed over by him to his younger brother, Colonel Francis Vaughan. This future Cardinal also completed his studies at the *Accademia Ecclesiastica* in Rome, and after his ordination in Lucca Cathedral, on October 28th, 1854, Father Vaughan returned to England. Here he became Vice-Rector of St. Edmund's College, Ware ; later on he joined the Oblates of St. Charles at Bayswater.

However, all this time his heart appears to have been elsewhere; for Herbert Cardinal Vaughan was always devoted to the evangelization of heathen lands, and eventually obtained Cardinal Wiseman's consent to his ambitious project of founding an English seminary for foreign Missions.

Accordingly, in 1863, Father Vaughan went to North and South America, and there appealed for funds : with these he purchased a house and some land at Mill Hill, near London. Here he started St. Joseph's Missionary College with one student, which has since developed into a large building and a most flourishing institution ; from it have sprung branch houses—even a branch Order in the U.S.A. for coloured races — hundreds of missionaries, and thousands of black converts.

For several years Dr. Vaughan devoted all his time and boundless energy to Mill Hill: we find him, too, present at that Œcumenical assemblage, the Vatican Council. However, in A.D. 1872, Pope Pius IX. appointed him second Bishop of Salford, where he received episcopal consecration at the hands of Cardinal Manning, Metropolitan of England and Wales, upon the anniversary of his sacerdotal ordination, October the 28th.

Here his Episcopate was noteworthy in several respects: he founded the *Catholic Social Union*, for uniting the several classes of society in Christian fraternity, and was also one of the originators of the useful *Catholic Truth Society*. Bishop Vaughan built a diocesan seminary and an episcopal residence, while he vigorously helped the administrator of his Cathedral in clearing off the debt upon that sacred edifice. As a result he had the consolation of consecrating it upon June 14th, 1890, with the solemn rites of Holy Church, assisted by several other English prelates. This scene of impressive splendour quite recalled in imagination the bye-gone Catholic days of "ye Faithful North."

At the actual moment of Cardinal Manning's death, the Bishop of Salford was saying Mass for him in the adjacent private Chapel; not long afterwards a Papal Bull, dated April 8th, 1892, translated him to the important archiepiscopal See of Westminster. In this respect it is remarkable what a corporate service the Vaughan family have rendered the Church: thus all his brothers, save two, became priests (including the late Archbishop of Sydney), and all his sisters nuns (one of whom died in the odour of sanctity).

For the first time since the Reformation—since his predecessor of Canterbury, Cardinal Pole, was invested with it at Bow Church—an English Metropolitan now received his pallium here in England, at

the London Oratory, amid a brilliant pageant of spiritual resurrection, on August the 16th, 1892.

Finally, in the following year, his Grace of Westminster was raised to the Roman Purple by Pope Leo XIII. at a Consistory in which, in accordance with the Tridentine decree enjoining the internationalization of the Sacred College, the Archbishops of Armagh, Cologne, Prague, Rouen, Seville, and Tours, were among the recipients of the Red Hat. The new Cardinal of England held the customary reception on January 16th, 1893, at the venerable English College, and delivered an interesting as well as patriotic address. In memory of our historic past the Holy Father purposely bestowed upon Cardinal Vaughan the titular Church of SS. Andrew and Gregory on the Cœlian—so dear to every English Catholic heart.

At Westminster the chief events of his Eminence's reign are matters of common knowledge. The issue of the famous Bull *Apostolicæ Curæ* formally and finally condemning Anglican Orders as null and invalid will always form a notable incident in it. In 1894, his Eminence decided to commence building the Metropolitical Cathedral of Westminster, in memory of his predecessors, choosing the late-lamented Mr. Bentley's remarkable design of a vast Byzantine basilica. He himself laid the foundation-stone, on June the 29th, while the Holy Sacrifice was offered by the Cardinal Primate of All Ireland.

Amid the magnificent celebrations at Ebbsfleet, in the year 1897, to commemorate the thirteenth centenary of the arrival of St. Augustine of Canterbury from Rome, Cardinal Vaughan was the central figure as the heir of England's Apostle. His Eminence Cardinal Perraud, the distinguished Bishop of Autun and the lineal successor of St. Syragius, among others, journeyed from the Continent to be

present. When the long procession filed past with the Benedictine monks, members of our unbroken English Congregation, singing the identical anthem chanted by St. Augustine and his monastic companions, with the complete Hierarchy of England and Wales, and ended by the Cardinal-Archbishop of Westminster, vested in full pontificals, with the historic *pallium Cantuariense* over his chasuble—whose heart could have remained unmoved? who did not marvel at this august indestructibility of the ancient Faith? "Cæsar" may strive his worst, but the Church founded upon the Rock, after three centuries of penal persecution, once more adorns and covers our land!

The erection of Westminster Cathedral itself has been principally due to the incessant zeal of its Cardinal Archbishop, and its solemn consecration will form the happy seal of this "Catholic restoration" era: for the second spring is already spent, the oft-heralded summer is surely now at hand. Here, day by day, the Divine Office will be chanted and High Mass offered with cathedral splendour, as of old, at Canterbury or York, Durham or Lincoln, or in the neighbouring Abbey of royal Westminster.

Besides inaugurating all this, Cardinal Vaughan has also succeeded in erecting a new Archbishop's House and Chapter Hall, etc., adjacent—the whole forming a noble pile of buildings. Almost alone with St. Gilbert of Sempringham among Englishmen, a founder of a Religious community, he can also now rank with many a pre-Reformation prelate as a great builder.

Meanwhile, our indefatigable *Eminenza* has founded yet another religious organization—the "Crusade of Rescue," principally supported by children, for the salvation of hapless little waifs in danger of proselytism—truly a chief shepherd's work. Moreover,

he has always been a foremost champion in the cause of Catholic education, whether in seminaries, at the national Universities, or in the public elementary schools of our country.

Tall and handsome, courteous and frank, "the Cardinal" looks every inch a Prince of the *Sacrosancta Romana Ecclesia*; his unaffected kindness of heart and his sterling liberality of mind have secured the cordial esteem of many besides his own flock. A zealous apostle, a great organizer, a commanding and charming personality, his Eminence forms a worthy final link in this illustrious crimson chain of our English Cardinals—one of the many Petrine fetters which bind England to Rome.

APPENDIX.

ENGLAND'S PRIMATES.

Chronological Table showing the reception of the Sacred Pallium by the Archbishops of Canterbury and Westminster.

Archbishop.	*Place.*	*Date.*	*Roman Pontiff.*
St. Augustine, O.S.B.	Canterbury	A.D. 601	St. Gregory the Gt.
St. Justus, O.S.B.	Canterbury	624	Boniface V.
St. Honorius, O.S.B.	Canterbury	634	Honorius I.
St. Deusdedit	Canterbury	657	St. Eugenius I.
St. Theodore, O.S.B.	Rome	668	St. Vitalian.
St. Brithwald, O.S.B.	Rome	694	St. Sergius I.
St. Tatwin, O.S.B.	Rome	731	Gregory II.
St. Nothelm	Rome	736	St. Gregory III.

CHRONOLOGICAL TABLE—*Continued.*

Archbishop.	*Place.*	*Date.*	*Roman Pontiff.*
St. Cuthbert, O.S.B.	Rome	742	Zachary.
St. Bregwin, O.S.B.	Rome	762	St. Paul I.
St. Jaenbert, O.S.B.	Rome	767	St. Paul I.
Ethelhard, O.S.B.	Rome	799	Adrian I.
Wulfred	Rome	806	Leo III.
Ceolnoth	Rome	833	Gregory IV.
Ethelred, O.S.B.	Rome	872	Adrian II.
St. Plegmund, O.S.B.	Rome	892	Formosus.
Athelm, O.S.B.	Rome	916	John X.
Wulfhelm	Rome	927	John X.
St. Odo, O.S.B.	Rome	946	Agapetus II.
St. Dunstan, O.S.B.	Rome	960	John XII.
Ethelgar, O.S.B	Rome	988	John XVI.

CHRONOLOGICAL TABLE—*Continued.*

Archbishop.	*Place.*	*Date.*	*Roman Pontiff.*
SIGERIC, O.S.B.	Rome	991	John XVI.
ST. ELFRIC, O.S.B.	Rome	995	John XVI.
ST. ELPHEGE, M., O.S.B. ...	Rome	1007	John XIX.
LYFING	Rome	1015	Benedict VIII.
ST. ETHELNOTH	Rome	Oct. 7, 1022	Benedict VIII.
ST. EADSIGE	Rome	1040	Benedict IX.
ROBERT, O.S.B.	Rome	1051	Leo IX.
VEN. LANFRANC, O.S.B.	Rome	1070	Alexander II.
ST. ANSELM, D., O.S.B.	Canterbury	June 10, 1095	Urban II.
RALPH D'ESCURES, O.S.B. ...	Canterbury	June 27, 1115	Pascal II.
WILLIAM DE CORBEUIL, O.S.A.	Rome	May 21, 1123	Calixtus II.
THEOBALD, O.S.B.	Rome	1139	Innocent II.
ST. THOMAS à BECKET, M. ...	Canterbury	Aug. 10, 1162	Alexander III.

CHRONOLOGICAL TABLE—*Continued.*

Archbishop.	*Place.*	*Date.*	*Roman Pontiff.*
RICHARD, O.S.B.	Anagni	April 10, 1174	Alexander III.
BALDWIN, O.C.	Canterbury	May 19, 1185	Urban III.
HUBERT WALTER	Canterbury	Nov. 7, 1193	Celestine III.
STEPHEN CARDINAL LANGTON ...	Viterbo	June 24, 1207	Innocent III.
RICHARD LE GRANT	Canterbury	Nov. 23, 1229	Gregory IX.
ST. EDMUND RICH...	Canterbury	April 2, 1234	Gregory IX.
BL. BONIFACE OF SAVOY	Lyons	April 2, 1244	Innocent IV.
ROB. CARD. KILWARDBY, O.S.D.	Teynham	May 8, 1273	Gregory X.
JOHN PECKHAM, O.S.F.	Rome	Feb. 19, 1279	Nicholas III.
ROBERT WINCHELSEY	Aquila	Sept. 17, 1294	Celestine V.
WALTER REYNOLDS	Chartham	Feb. 13, 1314	Clement V.
SIMON MEPEHAM	Avignon	June 9, 1328	John XXII.
JOHN STRATFORD	Rue-in-Ponthieu	April 23, 1334	John XXII.

CHRONOLOGICAL TABLE—*Continued.*

Archbishop.	*Place.*	*Date.*	*Roman Pontiff.*
SIMON ISLIP...	Esher	March 25, 1350	Clement VI.
SIMON CARD. LANGHAM, O.S.B.	Westminster	Nov. 4, 1366	Bl. Urban V.
WILLIAM WHITTLESEY	Lambeth	April 19, 1369	Bl. Urban V.
SIMON SUDBURY	Canterbury	April 6, 1376	Gregory XI.
WILLIAM COURTENAY	Croydon	May 6, 1382	Boniface IX.
THOMAS ARUNDEL	Westminster	Feb. 10, 1397	Boniface IX.
ROGER WALDEN	High Clere	Feb. 17, 1398	Boniface IX.
HENRY CHICHELEY	Sutton Regis	July 29, 1414	John XXIII.
JOHN STAFFORD	Canterbury	Aug. 23, 1443	Eugenius IV.
JOHN CARDINAL KEMPE	Fulham	Sept. 24, 1452	Nicholas V.
THOMAS CARDINAL BOURCHIER...	Canterbury	Jan. 25, 1455	Calixtus III.
JOHN CARDINAL MORTON ...	Canterbury	Jan. 28, 1487	Innocent VIII.
HENRY DEAN, O.S.A.	Westminster	July 20, 1501	Alexander VI.

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CHRONOLOGICAL TABLE—*Continued.*

Archbishop.	*Place.*	*Date.*	*Roman Pontiff.*
WILLIAM WARHAM	Lambeth	Feb. 2, 1504	Julius II.
THOMAS CRANMER	Westminster	March 30, 1533	Clement VII.
REGINALD CARDINAL POLE ...	Bow Church, London	March 25, 1556	Paul IV.
NICHOLAS CARDINAL WISEMAN...	Rome	Oct. 7, 1850	Pius IX.
HENRY ED. CARDINAL MANNING	Rome	Sept. 29, 1865	Pius IX.
HERBERT CARDINAL VAUGHAN ...	The Oratory, London	Aug. 16, 1892	Leo XIII.

NOTE.—Doubtless the actual place and date of reception must remain guesswork as regards several of the Saxon Primates. St. Augustine's immediate successors, SS. Laurentius and Mellitus, O.S.B., appear to have received no pall, and, consequently, not to have exercised any metropolitical functions. Archbishop Feologild died soon after his consecration; the deposed Stigand had been invested with a pallium by the anti-Pope Benedict X.; death overtook Archbishop Bradwardine just before the ceremony at Avignon.

Throughout the whole series probably no instance could be found of any Archbishop having acted as Metropolitan before his solemn investiture with this accepted symbol of archiepiscopal jurisdiction, this historic emblem of its *dependence* upon the Sovereign Pontiff. In Saxon times we find Primate after Primate of all England undertaking a perilous and lengthy journey beyond the Alps, in order to receive his pallium from the Pope in person at St. Peter's Shrine.

From the pontificate of St. Gregory the Great to that of our venerable *Apostolicus* Leo XIII., from the coming of St. Augustine to that of Nicholas Cardinal Wiseman, is a long period indeed: yet, with the exception of that grievous chasm between A.D. 1556 and 1850, this Petrine skein stretches unbroken across the centuries.

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